

DOMESTIC DEPARTMENT.

Committee for Domestic Missions.

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22 Bible House, New York.

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" H. P. Baldwin,
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" W. G. Low,
" Lloyd W. Wells.

Mr. LLOYD W. WELLS, *Treasurer,*
22 Bible House, New York.

Form of a Bequest to Domestic Missions.

I give, devise, and bequeath, to the Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America, for Domestic Missions

Should it be desired, the words can be added: to be used for work among the Indians, or for work among Colored People

JUNE, 1880.

AN APPEAL FOR THE REBUILDING OF ST. COLUMBA'S CHURCH, WHITE EARTH RESERVATION, MINNESOTA.

LETTERS FROM BISHOP WHIPPLE, THE REV. DR. YARNALL, AND THE REV. J. J. ENMEGAHBOWH.

THE following appeal, which has already appeared in some Church papers, is best introduced by the letters that precede it, though one of them, at least, may not have been originally intended for print; and the story of our oldest Indian Presbyterian fitly concludes the whole article, which we are sure will interest all our readers.

RECTORY OF ST. MARY'S CHURCH, WEST
PHILADELPHIA, March 23d, 1880.

MY DEAR DOCTOR: I send you an account of a brief visit which was made last fall to the Indians on the White Earth Reservation. I would be glad if you would have it printed in THE SPIRIT OF MISSIONS as a help toward raising \$5,000 for rebuilding St. Columba's Church. A communicant of St. Mary's has already offered \$1,000 for this purpose. The Roman Catholics will put up a brick church this summer on this Reservation. Our own Church ought not to be behindhand; and surely no Clergyman deserves better to have the encouragement which a substantial church building would give him in his earnest

labors for the good of his people than the Rev. Mr. Johnson.

Bishop Whipple has kindly entrusted me with this matter, which I am endeavoring to accomplish, of raising a sufficient amount to rebuild, in brick, St. Columba's Church. And I now beg to make an appeal through THE SPIRIT OF MISSIONS for this object. May I not hope that a sufficient number of friends of Indian Missions will speedily send to your care the necessary funds, so that this summer will see this long-wished-for building erected? I send you a copy of Bishop Whipple's letter to me, which you can print if you think proper, or make any extract from it if you conclude to publish my appeal.

Very sincerely yours,
THOMAS C. YARNALL.

MAITLAND, FLA., March 9th, 1880.

REV. AND DEAR BROTHER: I know of few things which could give me so much joy as a permanent church for our Chippewa brothers at White Earth. The Rev. Dr. Knickerbacker has written me of your kind interest in this matter. If you had watched this poor people, as I have, twenty years, and knew all

that God has done for them in leading them out of the deepest heathen degradation, you would rejoice with me. At every step it has been a battle. Everything which the malice of the devil or the efforts of bad men could do has hindered our work. Often it seemed only a question of faith whether we should go on or not. You saw what has been done. All of the Chippewas will doubtless be removed to this one Reservation. There will be several thousand heathen to be won to CHRIST. The Roman Catholic Church will build this year a beautiful church at White Earth. You know how deeply the Indians are impressed by the externals of public worship. The present rude church was built with funds which were received from the Government for the destruction of the church the Rev. Dr. Breck built at Gull Lake. We had to haul the lumber nearly 200 miles, and we could only build in the plainest manner. Then we had only a handful of Christian Indians; now we have hundreds. I believe that if a beautiful church can be built it will do much to guarantee the perpetuity of the work when we are gone.

Situated as I am, with calls from every part of that vast white field, churches to be built, Missionaries sent out, a large divinity school to be supported, I cannot undertake this work; but you can do it for these poor souls, and He Who never forgets a deed of love will repay you.

I write out of a full heart to thank you for what Dr. Knickerbacker tells me you have in your heart through friends of Indian Missions.

Your friend and brother,

H. B. WHIPPLE.

A VISIT TO WHITE EARTH RESERVATION.

DURING the beautiful weather of last October I made, in company with the Rev. Mr. Riley, of Minneapolis, a short visit to the Indians on the White Earth Reservation in Minnesota.

We left Minneapolis by rail at 6:25 P. M., October 7th, for Detroit, a small town 225 miles north-west from St. Paul. We reached Detroit at 5:30 A. M. There we hired a team of good horses, and set off at nine o'clock to ride twenty-four miles further north to the White Earth Reservation.

The Reservation is thirty-six miles square, and well adapted to the purposes for which it has been set apart. It contains numerous lakes, in which are plenty of fish. It has some nice timber, and arable land in abundance.

It is said that "a better region of country of the same extent cannot be found in the North-west." Much of the land is under cultivation, and the Indians are working well as farmers. The fences were everywhere in capital order. Many carefully ploughed fields were to be seen, and, in some instances, men were at work turning up the soil. Occasionally whole families—men, women, and children—were busily engaged in gathering in their crops. Groups of fine cattle, too, met the eye. We reached the Agency about one o'clock. I had a letter of introduction to Major Ruffee, the U. S. Agent, which had been kindly given me by the Rev. Dr. Knickerbacker, but unfortunately the Major was not at home. The Agency buildings are very neat, and the grounds around them in good order. Before we came to them we passed a Roman Catholic chapel—a small wooden building. Near the Agency, and very prettily situated, is a plain frame structure, painted white, where the Indian women meet once a week and are taught to sew. And not far from this is a large school-house, which the Government has just completed. We drove on to the Mission House, which is, perhaps, a mile from the Agency buildings, and were very kindly received by Mrs. Gilfillan. The Rev. Mr. Gilfillan was away in a distant part of his wide Mission field, to be gone for several weeks. Mrs. G. had lunch prepared for us. After a short rest Mr. R. and I went to call on the Rev. Mr. Johnson (Enmegahbowh), a full-blooded Ottawa Indian, who is the Rector of St. Columba Church. As we were walking over toward his house he met us. I was greatly impressed with his simple earnestness and goodness. He kindly offered to get up his team for us and take us to see the chief, Wabonaquot. We gladly accepted his offer. He then left us, and while he was preparing for our ride we made a brief visit to the Bishop Whipple Hospital, which we found a model of cleanliness, with every provision for the care and comfort of the sick, although, happily, there was but one patient there. The Indians, however, come in at all times for medical advice and treatment, which are gratuitously given. It was not very long before Enmegahbowh came for us with his open wagon and two strong and beautiful ponies, and we went off with him. We drove, in the first place, to see a sick child, the only remaining child of the second chief. I stayed in the wagon while my brother Clergy-

men went into the chief's house—a neat log cabin. They had prayers there with the poor little sick one, a girl about twelve years old, who was dying of consumption. Mr. Riley said it was a very touching sight. The child, weak as she was, asked to be raised up in her bed, and then, joining her thin little hands together, repeated the Lord's Prayer.

Afterward we drove over to call on the head chief, Wabonaquot, or White Cloud. He received us very graciously at the door of his cabin, and invited us in. I was very much struck with his politeness, as indeed I was with that of all the Indians we met on this Reservation. His cabin was made of hewn logs, with clay or plaster between them.

A few chairs and a bed were the principal part of its furniture. There was no carpet. Hanging around the sides of the room were various articles of clothing. The chief apologized for his appearance, saying that he had been working very hard that day. He was clad in pantaloons and shirt, and was without shoes or stockings. He was smoking a pipe. Along with him was an old Indian, formerly a great medicine man, but now a Christian. His name was Shaydayence, or the Little Pelican. Chairs were handed us, and we sat down. The chief, however, sat cross-legged, or Turkish fashion, on the bed. From this (throne) he made a speech of welcome, speaking, as it seemed to us, at considerable length. But the Chippewa language has many syllables to most of its words, and consequently what is said in it takes at least thrice the time it would take to express the same in English. He told us that he felt it a great honor that we had come to visit him in his poor dwelling, but that he knew it was because we looked upon him and his people as our brothers. He was but a poor man, and his people were poor, and he felt that he was very unworthy of our visit to him. They had been wandering in darkness, but he was thankful that the light of Christianity had come to them; that before this light came to them they had no comfort, but now they had a great deal to be thankful for. They were still, however, but children, and that as children needed help to lift heavy weights, because their arms were not strong, so they needed help and instruction.

I replied, telling him that my grandfather and father had felt great interest in the Indians, and had worked for their welfare, and that I was honoring their memory by

coming to see him, and that I was glad to find that he and his people had so much about them to make them comfortable.

Mr. Riley followed me in a short and very appropriate speech. The chief then answered us briefly, and we all shook hands, as we had done when we entered his cabin. Mr. Johnson acted as interpreter. The Little Pelican did not talk during this interview, but came with us to the door as we were leaving, when he for the first time recognized Mr. Riley, and seemed very glad to see him, and shook hands with him again. He remembered a former visit which Mr. Riley had made to the Reservation.

It is a little matter to note here, but still it is perhaps worth mentioning, that, with quick politeness, Wabonaquot brought out a chair, so that we could easily step into our wagon. We informed them that we expected to hold Service the next day in the church. We then returned to the Mission House and had a late dinner. This house is a plain two-story dwelling, situated on a little elevation, and commanding a view of four very beautiful lakes. The church, aptly named after St. Columba, is on a like elevated plot of ground, with some fine forest trees in front of it. It is a long wooden building, very plain, and, I am sorry to say, needing a good deal of repair. It ought to be replaced by a new, strong, and much more commodious structure. Mr. Johnson's rectory, which is of frame and two stories high, and quite neat, is on the opposite side of the church from the Mission House, and at about the same distance from it. He is very anxious to have a substantial church erected which will be large enough for the congregation. At present it is overcrowded in the summer, and many have to stand or sit outside during service. He told me that if he could only get this accomplished he would consider his work done, and be ready, like old Simeon, to sing his *Nunc Dimittis*.

Next morning good Mr. Johnson called for us again with his team, and away we went, before Service, driving through the woods and calling at several Indian huts. We saw some fine-looking Indian men and women and handsome children, all very well behaved. Mr. Johnson still acted as our interpreter, for very few of these Indians speak English. In one wigwam which we entered there was a fire burning, and an old woman, eighty years old, was baking a loaf of bread on the hot cinders. Her granddaughter, who was assist-

ing her, had one of the most striking faces I have ever beheld—a perfect Madonna face, constantly making me think of the words “purified by suffering.” She had jet-black hair and a rich brown complexion, and was, perhaps, thirty-five years old. She had lost six children, and was now a widow and childless. She is a Roman Catholic, her husband having been of that faith, although her father comes to our Service. She was graceful in her movements, and very polite. She showed us some of her quilting work, and seemed pleased when we praised its neatness. Her beautifully sad face I shall not soon forget.

We drove back in time for Service at the church, where about forty Indians had assembled on the short notice which had been given them. The Service, with the exception of the Absolution (which was said in English), was reverently read by Mr. Johnson in Chippewa, and was, of course, for the most part unintelligible to us. Nevertheless it was very impressive, and the singing was plaintive. I found it a difficult matter to keep back the tears, all was so new to me, and so wonderful and so touching. But a few years ago these Indians were in their savage state, knowing nothing of Christian truth, and leading lives of violence. Now it has been demonstrated that kind treatment of them and interest in their welfare, both temporal and spiritual, have brought forth in them the peaceable fruits of righteousness. All honor to those who have faithfully toiled for them! At the conclusion of the Service I made an address to them, which was interpreted as I went on by Enmegahbowh, who stood by my side in the chancel. I told them that I was glad to meet them and speak to them of our common faith and common life; that there was the same Gospel for the red man and the white man; that our blessed LORD came down from Heaven to save all alike; that He came, moreover, to teach us humility; that He taught this not only by word, but by His own example, and that He was a poor man here upon the earth, thus showing His sympathy with the poor. I then read to them a portion of the Gospel for the previous Sunday, about not sitting down in the highest room when bidden to a feast, and commented briefly upon it. I dwelt upon the duty of loving one another, and being considerate of each other's welfare. I also spoke about the discipline of sorrow, for I saw before me the sad face of the second chief, whose little daughter was rapid-

ly sinking, and I tried to say a few words of consolation, which I hoped might comfort him and others who I knew were suffering.

Mr. Riley followed with some brief, practical remarks, and then a few prayers were said, and the blessing pronounced by Enmegahbowh.

We were told before Service that the chiefs wished to address us after Service, and in the church. So, after disrobing, Mr. Riley and I came back into the church and sat in front of the chancel. The head chief, Wabonaquot, then came forward, and, standing before us and quite near us, delivered an impassioned and beautiful speech. He began by saying that he felt his unworthiness; that he was a poor man, and knew very little; that he felt unworthy to address such (learned) men as we were, but that he must plead for his poor people. He said that eleven years ago they were in darkness and wretchedness, but that now he realized what great blessings had been brought to them by the Christian religion; that he wished to extend these blessings to others; that other tribes of his people would be brought to this Reservation, and that he wanted them to have the same blessings. He further said that he did not like to beg, but that he must beg for help to build a larger church, which was needed, not only for those then on the Reservation, but also for those who were to come there. He was followed by the second chief, Menogishig, who was dressed with great neatness, and spoke very calmly. He thanked us for coming to see his sick child, and then alluded to what the chief had said about their need of a new church, and stated that it was much wanted. He spoke in a simple, touching manner.

The concluding address to us was made by Shaydayence, and was quite brief. He spoke feelingly of his son, who had been in Holy Orders, but was now dead; and said that his own duty was, which he was seeking to discharge, to carry forward, as far as he could, his son's work. He finished by alluding to his own sickness, saying that probably before long the old man would no longer be here.

Mr. Riley and I replied briefly to these speeches, and promised to interest our friends toward helping in building the new church. The interview was now at an end. Every one in the congregation then came forward and shook hands with us. Each of the orators, too, had gone through the same ceremony when they finished their respective speeches.

The Indians were evidently much gratified with our visit to them. Had our Service taken place on Sunday, or had longer notice been given, the congregation, probably, would have been very large.

After we left the church several of the men sought the shade of the trees and lit their pipes. Wabonaquot had a bright ribbon tied around the stem of his pipe, and three peacock feathers were gracefully set on the side of his hat. He was, moreover, neatly dressed, so that his appearance was a decided improvement upon that of the day before.

We left the Mission-house at 2 P. M., and had a most delightful drive back to Detroit. The weather was very mild, and the sun shone brightly. We met several freight wagons on their way to White Earth. Everything which goes there has to be hauled. Our driver's dog, a fine spaniel, was in the wagon with us, and now and then jumped out and went at full run over the prairie and into streams and pools of water, enjoying himself greatly. He started up one prairie chicken. The sun had set some time when we reached Detroit. We drove to our hotel and ordered supper, for which our twenty-four miles' ride had given us sharp appetites. At 10 P. M. we took the cars for Minneapolis, which we reached by 9:30 A. M., having made a visit long to be remembered.

I beg to appeal, at the close of this brief record of what I saw at White Earth, for aid toward the rebuilding of the church there. How much good may yet, by God's blessing, be accomplished there may be inferred from what has already been done.

Most satisfactory has been the Missionary work of our Church among these Chippewa Indians. It only needs the faithful continuance and extension of this work to reap still more abundantly.

THOS. C. YARNALL,
Rector of St. Mary's Church, West Philadelphia, Jan. 15th, 1880.

PHILADELPHIA, May, 1880.
REV. A. T. TWING, D.D.:

DEAR DOCTOR: Please let me have little talk with you in the way of writing.

On the last day of March I and Chief Menogishig set our faces toward the rising of the sun, among the pale faces. For what purpose, you ask? Simply to lay before them our present need of a church for my increasing people in White Earth Reservation.

Six years ago, while travelling East with my own companion, I lost my way into the great city of Philadelphia—made many friends, more particular of three ladies—who I am sorry I cannot now recall their good names—and invited me into one of their beautiful parlors and ask to me the following question: Emmegahbowh, what do you need the most? I said, ladies, whatever you may be willing to give it, I shall be most thankful, and with joy of gratitude. O no, that wont do—I must tell what I need the most. Then with trembling heart, I ask: Is it for myself or for my people? Either for yourself or for your people.

Well, ladies, I said, as long as you are not satisfied unless I name what I need the most, I said, ladies, I need a church the most. Yes, yes, said they, you shall have it. Yes, ladies, I know I shall have a church to some future day, but I am afraid not in my days. O yes, said they, in your day.

Now since that time six years have passed away, and yet no sign of a new church, and for six years I have been waiting, and on many occasions my heart beat very high.

Now, Doctor, my patience, and what little I have, nearly exhausted, dried up; and, with good advice of our beloved Bishop, I thought I would venture out. I know, Doctor, it is a great venture of faith to travel in the land of the pale faces, and more particular to strangers.

I and Menogishig started out with all the equipments necessary to such undertaking. We arrived Chicago on the 29th of last March. Our first effort in Chicago, with the assistance of the Hon. S. H. Kerfoot, was marked success. On next day while strolling along on the beautiful street we met a gentleman unknown to us, and talked with us in our own language. We was very glad to find a pale face man to find in strange to talk with us in our language and ask us the object of our visit East. We told him a great venture and a very unpleasant task before us. A perfectly stranger to us, but I learned afterward that the same gentleman had during last year visited our Reservation and was pleased what he saw of the Indians there, and when we made of our first appeal to the people, he was the first man to come forward and respond, and gave us one hundred dollars, and what is the most beautiful in this: The same gentleman is not a member of any church, but he had a heart for the poor In-

dian. I thought good deal of this liberal offering, was a true sign of good luck on our part. And the people of Chicago responded our appeal liberally. The more I see this, the more my heart beat, I could hear it drumming in me.

One more word, Doctor. When I arrived at Columbus, the capital of Ohio, a deep and keen sensation took hold of me. Some unknown gentleman invited us to the capitol. I felt little backward of going, but he would have us go. We started with him and took us into the governor's office and introduced us to the governor. Governor Foster shook hands with us very cordially and took us to the Senate and ask me to make short address. I thought I might as well fight out and take the consequences.

I ascended to the platform and made a genteel bow before the senators. After my address it was a loud of clapping of hands by all the senators. When I hear and see of this, I was ready to run for some candidate. And the governor took us to the House of Representatives, and he ask chief Menogishig to make an address, and after his speech it was louder still of clapping of hands. Before we came out the capitol the governor gave us ten dollars.

We arrived at Pittsburgh, perfectly strangers. We visited Bishop Kerfoot to see of his feeling and talk. Why we was perfectly astonished to find the Bishop received us so cordially and friendly. He started down with us in the city to make arrangement for us, and gave us letter of introduction to his Clergy in the city. This gave us a new sensation. I said, when the general of the army gave orders to his inferior officers a good sign and a good result. The Bishop summoned a big council, or rather a big talk in Dr. Hitchcock church. The result of that big talk over six hundred dollars was raised for our behalf. We think Bishop Kerfoot is with the same spirit of our own Bishop. He is full of love for us, and beside gave us passes to go on to Baltimore and back again. The people of Baltimore and with their Rectors gave us helping hands. After remaining few days more in the city others gave us means for our church. A Presbyterian and other persuasion

came and responded our appeal. Trappe, Washington, Oxford, Easton, and Cambridge have responded most liberally. That we shall not forget very soon; and as to Philadelphia, all the world over know the old gentleman Mr. Philadelphia. I presume that there is no city in the United States more liberal-hearted that the Mr. Philadelphia. Dr. T. C. Yarnall was on his feet from place to place to help us (as he called) to get coon skins.

Now, Doctor, I believe we have already got or raised, according to the estimate Dr. Yarnall made, over five thousand and six hundred dollars, and I think we are still lacking two or three thousand dollars more. I know, Doctor, with one of your eloquent an appeal would bring down to cover the balance.

Dear Doctor, I have no words to express to the people who have responded our appeal liberally. Why is it Doctor, that we feel so much desire to have a new church? Doctor, it is in the church where I expect to educate, trained, and drilled my people to be true soldiers of the cross, against the sin, the world, and the devil.

When I see this church reared in our midst I am afraid I shall die with joy, at least I shall say, as one of the old, "Now, LORD, lettest Thou Thy servant depart in peace; mine eyes have seen Thy salvation." I know, dear Doctor, you will rejoice with me.

Dear Doctor, I repeat it—what is of the times—what are the true signs for your unworthy red brothers? I think the bright day is dawning near at hand. Should this church be completed it will be the greatest joy to all my people—the House of Prayer for our generations for time to come. Though it has been already predicted that my people will soon disappear from the face of the earth, is the reason why we should not have a church and let alone die without God and without hope in the world. Again, Doctor, I repeat it, we are truly thankful. God bless the Church people and all the friends who have assisted for this great work. I know New York people will not be behind of the time, but come forward. Farewell until you hear from me again.

Truly your unworthy Brother,
J. J. ENMEGAHBOWH.

WORK AMONG THE COLORED PEOPLE IN VIRGINIA.

TWO LETTERS FROM THE REV. MR. COOKE.

PETERSBURG, Va., April 1st, 1880.

MY DEAR DOCTOR: As it might prove in-

teresting to the readers of THE SPIRIT OF MISSIONS to hear something of the growth of

the colored work in Petersburg, I will accompany my quarterly report with a short account of it.

It will be remembered that I inaugurated the normal school in 1871, and since that time have furnished to the public schools of Virginia and Maryland about forty-five teachers. In 1873 the normal school was joined to the Church, and the colored work here from that time began to make some headway. Without this school I think that it would long ago have succumbed to the tremendous difficulties besetting it.

While some of the grown-up colored people have sufficient intelligence to appreciate the Services of our Church, there are many who are too ignorant to be reached except through their children. The chief hope of this work is to educate the children in the Church so that, when they become old enough to judge for themselves, their Church training will naturally lead them within her fold. With this end in view I am constantly impressing upon their parents the advantage of bringing the younger children to be baptized in our Church. Last Easter Day I baptized forty children, and within the past seven years I have baptized three hundred and seventeen children. The wisdom of this policy of caring especially for the young is now being realized in the perceptible growth of the work. Our Church is so well adapted to the colored people that, wherever its distinctive teaching is faithfully carried out, there will, in time, be vouchsafed a large measure of success and much fruit.

Recently we have had great cause to bless God for real and substantial progress. Never before have we had such large congregations in the church on Sunday and during the week. Five adults were admitted last Sunday to the Holy Communion. Never before have we had such a school for numbers and material. On the roll there are upward of 265, and to-day there were present in school 243 scholars. Never before have the colored people of the city taken such an interest in our work, braving even religious persecution and social ostracism in sending their children to our school, and in attending themselves the Services of the Church. Besides two regular Services on Sunday, we have morning and afternoon Sunday-school, Morning Prayer daily, and Evening Prayer on Wednesday and Friday nights.

In connection with the school and congre-

gation there are several very useful societies for both young and old. There is also a great deal of visiting done by the Rector, his assistant, Mrs. Payne, the young men studying for the ministry, and others. My experience is that preaching, not followed up by visiting, does not seem to do much good. This quarter, ending March 31st, has been a joyous one in many respects, and I do believe that by the help of our Heavenly FATHER, without Whom nothing can be done, we may hope for rich blessings upon our future efforts. The Rev. Mr. Pollard, who joined me last January, has proved a great comfort to me. He teaches the first department, and preaches very acceptably to his hearers. The other teachers—Mrs. Cooke, in charge of the second department, Miss Morgan of the third, Miss Beckwith of the fourth, Mrs. Morgan of the fifth, and Miss Stallard of the music—have been faithful, and are competent. Mrs. Payne, as Missionary, is simply invaluable to the work. The theological department, in charge of the Rev. Mr. Spencer, has two regular students, one of whom, Geo. J. Bragg, Jr., receives a stipend through you, which enables him to continue his studies.

I would state here that the support of myself (except \$400 contributed by the Diocesan Missionary Society of Virginia), assistant, and four teachers, comes from the Domestic Committee, and that Mrs. Payne's stipend comes from the Dakota League, also through your Committee. The music teacher's stipend will be furnished by the Woman's Auxiliary of Maryland. The congregation meet their own current expenses. The current expenses of the school—such as fuel, janitor, etc.—are paid by outside contributions. The Rev. Mr. Spencer's salary is somewhat dependent upon outside contributions.

Last year I succeeded in raising about \$800 in cash and promises to pay; and am glad to say that all but \$100 has been paid. With this amount I built a new school-house, accommodating one hundred scholars, had additions made to the rectory, built a kitchen, and made other improvements to the Church property. The Church property consists of a church building with three hundred sittings, two school-houses adjoining, a comfortable rectory, and a lot used as a playground, about 100x200 feet. The church building and rectory are insured for \$3,500. I suppose all the property is worth about \$8,000.

There are many needs to which I could call

attention, but I will only mention *three* now: 1st. A permanent Theological Training School; 2d. A Hospital; 3d. An Orphan Asylum. Give me these three things, and the work here would become, within the next five years, a success beyond a peradventure.

Respectfully submitted,

G. B. COOKE,

Missionary in charge.

PETERSBURG, Va., March 2d, 1880.

MY DEAR DOCTOR: I returned yesterday from a very pleasant visit to Mrs. Buford and her work. Having seen many of her people, young and old, I am more strongly convinced than ever that there is among them a great work for our dear Church to do.

I reached her house on last Friday night, and next day went with her to the new chapel, now nearly completed, and addressed the children of her parish school. On Saturday afternoon went back to the church alone, and had a long talk with some of her preachers. Sunday morning said Morning Prayer, and preached to a congregation that filled every seat, every standing space inside, and the windows; the crowd outside that could not get in was large, including also the Sunday-school children. I never before preached to people that "hungered and thirsted for the Gospel" and knowledge as those poor negroes did. After dinner went back to the church, and catechised and addressed the children, who could not get into the church in the morning. One touching feature in the afternoon was the immense throng of children marching round and round the church, singing one of their peculiar hymns before they filed into the church. After this children's service I had another talk with more of the prominent men and preachers, so that we did not get back to

her house till quite late, and thus ended one of the happiest days I ever spent.

When one of the men said to me on Saturday afternoon, "I came thirteen miles on foot to hear you preach to-day," I said in reply, "Sir, I feel honored by your coming, and I would go one hundred miles to preach to such people as you and those to whom I have preached to-day." My impressions of all that I saw and heard are that Mrs. Buford has managed this work admirably, and her untiring and self-denying labors will be abundantly rewarded by her Heavenly FATHER. She has, of course, difficulties to contend against, as every earnest-hearted person has who undertakes a work for the glory of God and the good of the human race; but she need not be unduly discouraged, for if she faint not, that is, be patient, she surely, in time, will reap the fruits of her noble efforts.

She has a valuable coadjutor in Mr. Jones, who teaches her school; and in order to husband her strength, I told her she ought not to teach much during the spring months. She has organized her primitive sisterhood, and these good old sisters render her much assistance.

The books that she has distributed among the preachers and others have been the means of enlightening them considerably, so she tells me. Another means of enlightenment will be her quarterly meetings. I promised, if possible, to be present at the first meeting of this kind, which is to be held on the fifth Sunday in May next. One day will be occupied in instructing the preachers, and another day in preaching to all who come; two other meetings of the same kind will be held during the year. Should the Rev. Mr. White retain his position as Evangelist, of course my going to the meetings in question will depend upon his consent.

I am very truly yours,

G. B. COOKE.

FROM A MISSIONARY, TOUCHING THE SUNDAY-SCHOOL QUESTION.

ENCOURAGEMENT and hope come in various ways to the Missionary according to the moods, idiosyncracies, and general temperament of the towns and communities in which he labors. In these respects variety is as marked and as great as it is among individuals. Sometimes the honey is found in the very lion's mouth, of an opposition which perforce scrutinizes the thing which it fears. Sometimes it exhales as an odor, and is recognized by some subtle spiritual sense long before it is seen.

This time it has come to me in an effete old mining town, now beginning to stir with new railroad life, from the children of my catechising class.

For a long time things went very slowly. I could get no constant organist; the singers were such, of those who were thought able to sing, as I could get each week by personal solicitation. Responses were feeble; even the few Church people had forgotten Church ways, or were timid. The Services were dull

and unattractive, and the "sermons too," perhaps for a worse reason than that the people, from custom, had grown to like vociferation, extravagant gesture, sensation, and all that goes to make a Sunday entertainment in places such as I have described.

At last, as in duty bound, yet almost timidly, I called for all the baptized children, and those whose parents desired them to be under my pastoral care, to come to catechising on the afternoon of Sunday. A larger number than I had hoped for came. We had no Sunday-school liturgies, and were, perforce, driven to the Prayer Book and Hymnal.

We have all been very glad of it since, for we have, starting from "Onward, Christian Soldiers," which a twelve-year-old child learned to pick out on the organ with much patience, developed both an organist and a choir of boys who are unfailing in attendance at all Services, and who not only bring their parents and friends and the curious to church, but give the cue to the growing congregations in postures and place-finding. I suppose others than myself have found out how suitable the *Venite* or *Cantate* with the foregoing versicles are, together with the Creed, the following versicles, and an appropriate collect with the Lord's Prayer, for opening the Sunday-school. For myself I have found Sunday-schools on Mission ground poor things to lean on. The Church's old-fashioned way of catechising has proved itself the best to me. With the Prayer Book and the hymns of the season from the Hymnal, all that is gained in cate-

chising helps the children to occupy their proper place in the congregation, and tends to make them desire more rather than fewer Services. My way, which has proved very effective here, is this: After opening as above, we sing a spirited processional, and during the singing of the last verse all advance and form a double line for catechising *in unison*. Without any words, if possible, the lines are dressed right and left by a glance of the eye; two little fellows who can hardly lisp "my sponsors in Baptism"—no more—come and take my hands and give us the *starter*; and the first line recite in *unison* as far as the farthest can go; after that the second line the same. It makes the greatest difference whether they stand or sit, if they are not kept up more than ten minutes. After all return to their seats we sing the hymns for evening Service, and learn the lesson of the season or the day; and then, after one hour—no more—the class is, without further service, dismissed.

I am getting to be an old man, and I suppose I knew it before, but I have just learned that children will love to go to church if they are not ignored in Service and sermon; that the Church is a large mother in knowledge as well as love, and that the Prayer Book she has made suits her children as well as grown folks; and finally, that there is no good reason why Sunday-school should be as much of "church" as children want on Sunday, except it be that the parson has been the first to teach that Sunday-school and church are what he believes them not to be—two different things.

ACKNOWLEDGMENTS

OF THE COMMITTEE FOR DOMESTIC MISSIONS.

N. B.—In remitting to the Treasurer, LLOYD W. WELLS, 22 Bible House, New York, always mention the DIOCESE, as well as the PARISH, from which the Contribution has been forwarded. All Money Orders should be drawn on Station D.

The Treasurer of the Domestic Committee acknowledges the receipt of the following sums from April 1st to May 1st, 1880.

FOR DOMESTIC MISSIONS.

ALABAMA.		CALIFORNIA.	
Mobile—Christ Church.....	\$38 75	Brooklyn—Church of the Advent S. S.*.....	14 50
ALBANY.		Oakland—St. Paul's Church.....	50 00
Fort Edward—St. James' S. S.*.....	16 11	San Jose—Trinity Church S. S.*.....	29 70
Lansingburgh—The late A. Walsh, Jr.	4 85		94 20
Troy—Church of the Holy Cross, Mite Chest...	8 25	CENTRAL NEW YORK.	
Christ Church.....	25 00	Elmira—Grace Church S. S.*.....	35 24
St. Paul's Church.....	40 00	Trinity Church, additional.....	50 00
St. Paul's Free Chapel.....	2 00	Waterloo—St. Paul's S. S., Mite Chest.....	82
Waterford—Grace Church.....	3 00		86 08
	99 21		

CENTRAL PENNSYLVANIA.

<i>Easton</i> —Trinity Church, "A Member," Easter offering	3 00
<i>Philipsburgh</i> —St. Paul's Church S. S.*	3 60
<i>Scranton</i> —St. Luke's Church	20 00

COLORADO.

<i>Baldwinsville</i> —.....	3 50
<i>Central City</i> —St. Paul's Church, Easter offering	25 00
<i>North Denver</i> —All Saints' Church	1 50
<i>Ouray</i> —St. John's Church	3 00

CONNECTICUT.

<i>Brooklyn</i> —Trinity Church	6 00
<i>Cheshire</i> —St. Peter's Church	30 00
<i>Hartford</i> —Christ Church, Easter offering	100 00
Trinity Church	10 00
<i>Meriden</i> —St. Andrew's Church, of which from S. S., \$61	123 47
<i>New Canaan</i> —St. Mark's Church S. S.	6 00
<i>New Haven</i> —St. Paul's Church S. S.*	5 50
Trinity Church	5 00
Trinity Chapel, of which from S. S., \$2.25 ..	8 10
<i>New London</i> —St. James' Church, of which from S. S., \$50	150 00
<i>North Haven</i> —St. John's Church	11 00
<i>Norwichtown</i> —"5 self-denial boxes"	5 25
<i>Old Saybrook</i> —Grace Church, of which from S. S., \$39.71	18 40
<i>Salisbury</i> —St. John's S. S.*	1 40
<i>South Glastonbury</i> —St. Luke's S. S.*	7 00
<i>Southport</i> —Trinity Church*	28 00
<i>Waterbury</i> —Mrs. L. B., Mite Chest 20,097	1 00

DAKOTA.

<i>Canton</i> —.....	5 50
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DELAWARE.

<i>Claymont</i> —Church of the Ascension	5 90
<i>Delaware</i> —Christ Church S. S.*	7 37

EASTON.

<i>Snow Hill</i> —All Hallows Parish, Mite Chest.....	1 50
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FLORIDA.

<i>Cedar Keys</i> —Christ Church S. S.	6 35
<i>Gainesville</i> —Trinity Church, of which from S. S.* \$11.79	20 14
<i>Lake City</i> —St. James' S. S.*	4 10
<i>Longwood</i> —.....	1 23
<i>Millon</i> —St. Mary's S. S.*	6 00
<i>Orlando</i> —.....	1 42
<i>Palatka</i> —St. Mark's Church*	4 07
<i>St. Augustine</i> —E. V. C.	11 00

GEORGIA.

<i>Albany</i> —St. Paul's Church	3 40
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ILLINOIS.

<i>Batavia</i> —Mrs. S. L. C.	1 50
<i>Chicago</i> —Mrs. W. B. E.	5 00
<i>Galena</i> —Grace Church S. S.*	5 00

INDIANA.

<i>Cannelton</i> —St. Luke's S. S.*	2 50
<i>Evansville</i> —St. Paul's Church, E. R. H.	2 00
<i>La Grange</i> —St. John's Church, of which from S. S., \$1.50	3 75
<i>Vincennes</i> —St. James' Church, S. S.*	4 50

IOWA.

<i>Anamosa</i> —St. Mark's Church	8 70
<i>Fort Dodge</i> —St. Mark's Church	8 50

KANSAS.

<i>Burlington</i> —Ascension Church	1 00
<i>Girard</i> —St. John's S. S.*	4 10
<i>Hutchinson</i> —Grace Church	5 00

<i>Marshall Co.</i> —Zion Church	2 00
<i>Mt. Sterling</i> —Church of the Good Shepherd	5 00
<i>Topeka</i> —Grace Cathedral	16 00

KENTUCKY.

<i>Proctor</i> —St. Paul's S. S.*	7 00
<i>Versailles</i> —St. John's Church	18 00

LONG ISLAND.

<i>Astoria</i> —Church of the Redeemer, Mite Chest..	5 20
<i>Brooklyn</i> —Grace Church, additional, two members, quarterly payment of stipend	49 50
Grace Church S. S.	32 74
St. John's Church	16 07
St. Mary's Church	49 33
St. Peter's Church	22 51
Church Charity Foundation Chapel	7 58
(E. D.)—St. Mark's Church	12 21
<i>Newtown</i> —St. James' Church, Mite Chest, additional	1 00
<i>Setauket</i> —Caroline S. S.	8 20

LOUISIANA.

<i>Baton Rouge</i> —St. James' Church	22 50
<i>Natchitoches</i> —Trinity Church	4 75
<i>Rosedale and West Baton Rouge</i>	30 00

MAINE.

<i>Ashland</i> —Emmanuel Church, of which from S. S. Mite Chest, \$1; individual Mite Chest, \$1	2 00
<i>Augusta</i> —St. Mark's Church	29 00
<i>Eastport</i> —Christ Church, of which from S. S., \$3.95	15 17

MARYLAND.

<i>Baltimore</i> —Advent Mission S. S.*	9 45
Christ Church	72 00
Grace Church, of which from a member, \$3; part of S. S., \$25	28 00
St. Barnabas' Church	45 00
St. Bartholomew's S. S.,* additional	52
(Co.)—Towsontown, Trinity S. S.	5 09
<i>Georgetown</i> —The Rev. B. J. D.	3 60
<i>Howard Co.</i> —St. Peter's Church	10 00
<i>Washington</i> —Incarnation	24 39

MASSACHUSETTS.

<i>Boston</i> —Christ Church	25 00
Church of the Good Shepherd	17 20
Emmanuel Church, of which through Woman's Auxiliary, Mite Chest, \$18.15	54 15
St. Paul's Church, Miss Ida M. Mason	200 00
S. E. P., Mite Chest	5 00
<i>Charlestown</i> —St. John's Church, family Mite Chest	24 35
<i>Clinton</i> —Church of the Good Shepherd	8 00
<i>Dedham</i> —St. Paul's Church	34 00
<i>Dorchester</i> —St. Mary's S. S.*	27 82
<i>Northampton</i> —St. John's S. S.*	8 50
<i>Pittsfield</i> —St. Stephen's S. S.*	15 65
<i>Sheffield</i> —Christ Church	5 00
<i>South Boston</i> —Grace Church, Easter offering ..	18 00
<i>Van Deusenville</i> —Trinity Church	5 78
<i>Wilkinsonville</i> —St. John's S. S.*	2 00

MICHIGAN.

<i>Detroit</i> —Mariner's Church S. S.*	4 00
St. Paul's Church, Woman's Auxiliary	42 00
<i>East Saginaw</i> —St. Paul's S. S.*	18 29
<i>Jonesville</i> —Grace Church	3 94
<i>Tecumseh</i> —St. Peter's Church	12 00

MINNESOTA.

<i>Albert Lea Station</i> —.....	2 50
<i>Appleton</i> —Gethsemane Church	2 75
<i>Bloomington</i> —.....	1 55
<i>Faribault</i> —Norwegian Chapel	2 54
<i>Farmington</i> —.....	10

Grange Mills—	55
Granville—	2 20
Mankato—St. John's Church	66
Minneapolis—St. Mark's Church	8 20
Northfield—J. F. P.	2 00
Oak Grove—	1 00
Red Wing—Christ Church, of which from S. S. Mite Chest, \$24.11	74 62
Sauk Centre—Church of the Good Samaritan	4 75
St. Charles—Trinity Church S. S.*	4 00
Stanton—	1 00
Wabasha—Grace Church	2 75
Wells—Church of the Nativity S. S.*	30 83
	142 40

MISSISSIPPI.

Vicksburg—Christ Church	5 25
Church of the Holy Trinity	26 00
	30 25

MISSOURI.

Mezico—St. Paul's Church	1 35
Montgomery City—Church of the Holy Comforter	1 00
St. Louis—Church of the Holy Communion S. S.*	41 84
	44 19

MONTANA.

Butte—St. John's Church, of which from S. S.* \$10	16 70
Bozeman—St. James' Church, of which from S. S., \$6.31, for Bishop Tuttle's salary	35 91
Deer Lodge—St. James' Church, of which from S. S., \$5.30	8 45
Medison Valley—Trinity Mission	8 75
Sheridan—St. Luke's Mission	6 85
Virginia City—St. Paul's Mission	10 10
	86 76

NEBRASKA.

Ashland—St. Stephen's Church, Mite Chest	1 83
Brownville—Christ Church	2 70
Central City—	3 13
Crete—Trinity Memorial Church	6 20
Fort Sidney—W. P. C.	3 00
Nebraska—Church of the Blessed Saviour, of which from S. S.* \$5.	5 35
St. Mark's Church	11 00
North Platte—Church of Our Saviour	25 00
Omaha—Trinity Church	84 21
St. Mark's Church	3 00
Seward—St. Peter's Church	10 00
Silver Creek—St. Stephen's Church	4 25
Warm Slough—	2 62
	162 34

NEW HAMPSHIRE.

Charlestown—St. Luke's S. S.*	2 60
Concord—St. Paul's S. S.*	10 00
West Claremont—Trinity Church, of which from S. S., \$10.59; Mite Chest, \$6.20	16 79
	29 39

NEW JERSEY.

Elizabeth—Christ Church S. S.*	15 00
Swedesborough—Trinity Church	8 27
Trenton—St. Michael's Church S. S., for work in Kansas	23 61
Westfield—Grace S. S.	3 00
Woodbridge—Trinity Church	5 00
	54 88

NEW MEXICO.

Albuquerque—St. John's Church	1 75
La Messilla—St. James' Church	2 85
Las Vegas—St. Paul's Church	1 75
	6 35

NEW YORK.

Bellvale—Home S. S.*	3 00
Fordham—St. James' S. S.*	55 06
Goshen—St. James' Church	100 00
Harrison Station—S. S.*	1 18
Mamaroneck—St. Thomas' S. S.*	5 13
New Brighton—Christ Church, a Member.	1 25
"In Memoriam," Dr. and Mrs. Francis N. Johnston, for salary of Missionary in Western Field	100 00

New Rochelle—Trinity Church, Mrs. L.	2 50
New York—Calvary Church, additional	100 00
Church of the Transfiguration, additional	20 00
Trinity Chapel, additional	25 00
St. Augustine's Chapel, eight little children	1 10
St. Chrysostom's Chapel, Mite Chest	19 66
St. James' Church, of which from S. S.* \$12.78; self-denial savings in Lent, \$62.58	105 36
St. Michael's Church Guild	8 59
St. Thomas' Church, additional, "A Member"	10 00
C. O. L.	10 00
Φ B K, part payment of stipend	50 00
Fonkers—St. Paul's Church	10 46
	628 19

NEVADA.

Austin—St. John's Church, of which from S. S., \$14.50	32 75
Reno—Trinity Church, of which from S. S.* \$20	35 00
	67 75

NORTH CAROLINA.

Asheville—Trinity Church S. S.*	7 00
Beaufort Co.—St. John's Church	1 00
Trinity Church	2 50
Cabin Branch—Mission	50
Fayetteville—St. John's Church S. S., Frankie and Willie Kyle*	1 06
Franklin—St. John's Mission	3 55
Greensboro—St. Barnabas' Church	5 00
Henderson—Calvary Church S. S.*	16 65
Lincolnton—Mrs. J. R. J. and children	2 00
New Bern—Christ Church S. S.	20 00
Mite Chest, through G. H. Roberts	8 00
Oxford—St. Stephen's S. S.	4 00
Pittsboro—St. Bartholomew's Church	3 19
Pitt Co.—St. John's Church	3 50
Rutherfordton—St. John's Church*	3 35
South Creek—Mission	4 20
Wilmington—St. James' Church*	33 00
St. Paul's Church S. S., Mite Chest*	9 50
Wilson—Mrs. C. M. M.	1 30
	129 24

NORTHERN NEW JERSEY.

Allendale—Chapel of the Epiphany	14 40
Belvidere—Zion Church	12 00
Bergen—St. Paul's Church	27 09
(Point)—Trinity Church, Mite Chest	2 82
Franklin—Grace Church S. S.	12 00
Newtown—Christ Church	20 00
	88 31

NORTHERN TEXAS.

Sherman—St. Stephen's Church	1 15
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OHIO.

Defiance—Grace Church	3 69
Norwalk—St. Paul's Church S. S.*	19 26
	22 95

OREGON.

Astoria—Grace Church S. S.*	11 40
Canemah—St. Paul's Church S. S.*	7 35
Oregon—St. Paul's Church S. S.*	12 65
Portland—St. Helen's Hall, Mite Chest	8 19
Salem—St. Paul's Church S. S.*	16 90
Upper Astoria—Chapel of the Holy Innocents' S. S.*	7 50
	63 99

PENNSYLVANIA.

Clifton Heights—St. Stephen's Church	15 53
Doylestown—St. Paul's Church	18 00
Kingessing—St. James' Church	111 81
Norristown—St. John's Church, Good Friday offering	14 59
Philadelphia—Calvary Monumental Church	40 00
Memorial Church of the Holy Comforter	42 50
Church of the Redeemer	10 00
St. James' S. S.*	48 88
Mission Chapter of St. Mary's Guild	5 00
St. Mark's Church	30 00
St. Luke's Church	908 59
	1,244 90

PITTSBURGH.

<i>Allegheny City</i> —Christ Church	25 79
<i>Oil City</i> —Christ Church S. S.*	41 53
<i>Titusville</i> —St. James' Memorial Church, of which from S. S., \$3	16 00
	83 32

QUINCY.

<i>Cambridge</i> —Trinity Church	3 50
<i>Carthage</i> —St. Cyprian's Church	3 75
<i>Farmington</i> —Willie B. and Grandma	1 00
<i>Pittsfield</i> —St. Stephen's S. S.*	8 25
<i>Warsaw</i> —St. Paul's Church	2 60
Family of the Rev. Dr. Lloyd	3 00
	22 10

RHODE ISLAND.

<i>Middletown</i> —A. L. C.	10 00
<i>Newport</i> —Trinity Church	169 40
<i>Providence</i> —Grace Church	100 00
Mite Chest, through Wm. H. Drown	19 00
<i>South Portsmouth</i> —St. Mary's Church	14 57
	312 97

SOUTH CAROLINA.

<i>Anderson</i> —Grace Church	5 85
<i>Charleston</i> —Church of the Holy Communion, "A Member"	2 00
<i>Cheraw</i> —St. David's S. S.*	11 40
<i>Clarendon</i> —St. Mark's Church	5 00
<i>Edgefield</i> —A Clergyman's daughter	5 00
<i>Glenn Springs</i> —Calvary Church	2 05
<i>Orangeburg</i> —St. Matthew's Church	3 40
<i>Richland Co.</i> —St. John's Church	2 50
Zion Church	5 00
<i>Union</i> —Church of the Nativity	6 25
<i>Yorkville</i> —Church of the Good Shepherd	5 00
	53 45

SOUTHERN OHIO.

<i>Cincinnati (Avondale)</i> —Grace Church	68 00
(<i>Walnut Hills</i>)—Church of the Advent, through Woman's Auxiliary	84 03
<i>Columbus</i> —Trinity Church	53 25
<i>Piqua</i> —St. James' Church*	10 00
<i>Portsmouth</i> —Christ Church S. S.*	20 00
<i>Worthington</i> —St. John's Church, through Wom- an's Auxiliary	3 30
	218 64

SPRINGFIELD.

<i>Bunker Hill</i> —Christ Church S. S., \$2; Mite Chest, 26c.	4 32
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TENNESSEE.

<i>Somerville</i> —St. Thomas' Church	31 15
Easter offering, "In Memoriam"	5 00
	36 15

TEXAS.

<i>Groesbeck</i> —Mission*	3 70
<i>Kosse</i> —Mission*	1 65
A Friend, Mite Chest 39,312	5 00
	10 35

UTAH.

<i>Ogden</i> —Church of the Good Shepherd*	20 05
<i>Plain City</i> —St. Paul's Church S. S.*	5 00
<i>Salt Lake City</i> —St. Mark's Church*	122 75
St. Paul's Church*	8 45
	156 25

VERMONT.

<i>Bennington</i> —St. Peter's Church	29 00
<i>Burlington</i> —St. Paul's Church	4 50
<i>Middlebury</i> —"A Friend"	10 00
<i>Montgomery</i> —J. C.	5 00
<i>Randolph</i> —Grace S. S.	2 25
B. G. N.	1 40
<i>St. Johnsbury</i> —St. Andrew's S. S.*	6 14
<i>Woodstock</i> —St. James' Church, Mite Chest	20 00
	78 29

VIRGINIA.

<i>Albemarle Co.</i> —Howardsville Parish	65
<i>St. Anne's Parish</i> , Christ Church	3 50
<i>Gainesville</i> —Collins and Cornelia Macrea	1 00
<i>Goochland Co.</i> —Northam, St. James' Parish, Mite Chest	3 23
<i>James City Co.</i> —Williamsburg, M. W. S.	4 41
<i>Rockbridge Co.</i> —Latimer Parish, Grace Church	16 50
<i>Winchester</i> —Christ Church S. S.	10 00
	39 29

WASHINGTON TERRITORY

<i>Port Townsend</i> —St. Paul's S. S.*	6 85
<i>Vancouver</i> —St. Luke's S. S.*	31 70
	38 55

WESTERN MICHIGAN.

<i>Kalamazoo</i> —St. John's Church	2 00
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WESTERN NEW YORK.

<i>Buffalo</i> —Trinity Church	69 70
<i>Geneva</i> —Trinity Church, of which from Ladies' Sewing Society, \$25	30 00
<i>Havana</i> —St. Paul's Church, of which from S. S., \$6.88	9 69
<i>Lockport</i> —Grace Church	23 19
<i>Ransomville</i> —F. E. P.	10 00
	142 58

WESTERN TEXAS.

<i>Brownsville</i> —Advent S. S.*	18 30
<i>Honey Grove</i> —St. Mark's Church	5 00
	23 30

WEST VIRGINIA.

<i>Charleston</i> —St. John's Church	5 00
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WISCONSIN.

<i>Star Prairie</i> —St. John's Church	2 00
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LEGACIES.

<i>Conn., Hartford</i> —Estate of Chester Adams	3,750 00
<i>N. Y., Yonkers</i> —One-half annual proceeds of Caroline Jones' estate	88 57
<i>Va., Alexandria</i> —Estate of Mary E. Mandeville	1,279 53
	5,118 10

MISCELLANEOUS.

Interest on Investments	560 00
Dividend on Bank Stock	25 50
Interest on A. and W. Note	75 00
"A Friend"	40 00
A. L.	5 00
Proportion General Mission offerings (for details see page 137)	931 88
	1,637 38

MITE CHESTS.

Receipts for the month not credited to Parishes	4 16
Receipts for the month	\$12,919 22
Amount previously acknowledged	62,178 90
Total receipts since September 1st, 1879	\$75,093 12

DESIGNATED FOR WORK AMONG THE COLORED PEOPLE.

ALBANY.

<i>Troy</i> —St. Paul's Church	\$20 00
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CENTRAL NEW YORK.

<i>Binghamton</i> —"D."	1 00
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CONNECTICUT.

<i>Brooklyn</i> —Trinity Church	6 00
<i>Hartford</i> —Trinity Church	20 00
<i>Meriden</i> —St. Andrew's Church	15 00

EASTON.

<i>Dorchester Co.</i> —Great Choptank Parish, Christ Church	3 00
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INDIANA.

<i>Evansville</i> —St. Paul's Parish, R. R. H.	2 00
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IOWA.		NORTH CAROLINA.	
<i>Bellevue</i> —St. Paul's Church.....	1 00	<i>Asheville</i> —Mission S. S.....	10 00
<i>Lyons</i> —Grace Church.....	1 00	<i>Pittsboro'</i> —St. Bartholomew's S. S.*.....	6 00
	2 00		16 00
KANSAS.		PENNSYLVANIA.	
<i>Topeka</i> —Grace Cathedral.....	5 00	<i>Doylestown</i> —St. Paul's Church.....	4 24
LONG ISLAND.		RHODE ISLAND.	
<i>Brooklyn</i> —St. Peter's Church.....	18 13	<i>Providence</i> —St. John's Church.....	242 13
<i>Glen Cove</i> —St. Paul's Church S. S.....	10 00		
W. L. P.....	1 00	SOUTHERN OHIO.	
	29 13	<i>Worthington</i> —St. John's Church, through	
MASSACHUSETTS.		Woman's Auxiliary.....	1 90
<i>Boston</i> —Through Dakota League: Emmanuel		VERMONT.	
Church, \$10; Haverhill, Trinity Church, \$5;		<i>Middlebury</i> —St. Stephen's Church.....	5 00
Quincy, Christ Church, \$12, for Mrs. Payne's		<i>Windsor</i> —St. Paul's Church, Easter gift.....	4 50
support.....	27 00	<i>Woodstock</i> —St. James' Church.....	5 00
<i>Quincy</i> —Christ Church.....	12 80		14 50
<i>Taunton</i> —Miss H.....	1 00		
	40 80	VIRGINIA.	
NEW JERSEY.		<i>Albemarle Co.</i> —St. Ann's Parish, Christ	
<i>Plainfield</i> —Grace Church, of which from S. S.,		Church, "A Member".....	2 00
\$3.54.....	14 87	WESTERN NEW YORK.	
<i>Woodbridge</i> —Trinity Church.....	4 00	<i>Geneva</i> —St. Peter's Memorial Church.....	25 00
	18 87	St. Philip's Colored Mission.....	4 14
NEW YORK.			29 14
<i>New York</i> —Grace Church.....	376 84	MISCELLANEOUS.	
St. Clement's Church, of which through		Interest on Gift of the Rev. James Saul, D.D....	105 00
Woman's Auxiliary, a member, for support of			
Missionary in Unique S. S., \$10; a friend, \$10.	20 00	Receipts for the month.....	\$1,076 92
Calvary Church, Mrs. John W., through		Amount previously acknowledged.....	6,562 54
Woman's Auxiliary, for support of Missionary	5 00	Total receipts since September 1st, 1879 ..	\$7,639 48
in Unique S. S.....			
St. Thomas' Chapel S. S., for salary of Mis-	52 37	CORRECTION.—In the May number, under the head	
sionary in Unique S. S.....	10 00	of Indian Missions, Trinity Church, Stamford, Conn.	
<i>Poughkeepsie</i> —St. Paul's Church.....	464 21	read Trinity Church, Southport, and for Colored Mis-	
		sions instead of for Bishop Hare.	

DESIGNATED FOR WORK AMONG INDIANS.

ALBANY.		EASTON.	
<i>Troy</i> —Christ Church.....	20 00	<i>Dorchester Co.</i> —Great Choptank Parish, Christ	
St. Paul's Church, of which through Bish-		Church.....	3 00
op Hare, \$100.79.....	120 79		
	140 79	ILLINOIS.	
CALIFORNIA.		<i>Chicago</i> —St. Mark's S. S., Bishop Whipple	
<i>San Rafael</i> —St. Paul's S. S.,* for Bishop Hare's		Class.....	5 25
Indian School.....	6 30	INDIANA.	
CENTRAL NEW YORK.		<i>Evansville</i> —St. Paul's Church, R. R. H.....	2 06
<i>Binghamton</i> —"D.".....	1 00	<i>Indianapolis</i> —St. Paul's Cathedral S. S., for	
<i>Watertown</i> —Trinity Church S. S., for Bishop		"W. H. Morrison" Scholarship, Cheyenne..	60 00
Hare's Indian Schools.....	15 00		62 00
	16 00	KANSAS.	
CENTRAL PENNSYLVANIA.		<i>Topeka</i> —Grace Cathedral.....	5 00
<i>Tioga</i> —St. Andrew's Church S. S., Boys' class...	1 55	KENTUCKY.	
CONNECTICUT.		<i>Louisville</i> —Mrs. Dr. H.....	3 50
<i>Brooklyn</i> —Trinity Church.....	6 00	LONG ISLAND.	
<i>Hartford</i> —Trinity Church.....	26 00	<i>Brooklyn</i> —St. Ann's Church, S. S., for educa-	
<i>New Canaan</i> —St. Mark's Church.....	10 00	tion of Indian boy, at Bishop Hare's discre-	
<i>New Haven</i> —St. John's Church, R. B.....	5 00	tion, either at Niobrara or Hampton.....	71 80
Mary's Easter contribution to Indian		St. Peter's Church.....	69 60
children.....	50	W. L. P.....	1 00
<i>Old Saybrook</i> —Grace Church S. S., Epiphany			142 40
offering.....	8 92	MAINE.	
<i>Stamford</i> —St. John's Church, of which for		<i>Waterville</i> —S. S.,* for school work among	
"Stamford" Scholarship, \$30.....	235 40	Indians in Niobrara.....	4 50
	291 82	MARYLAND.	
DELAWARE.		<i>Baltimore</i> —Grace Church, Indian Aid Society,	
<i>New Castle</i> —"A birthday offering from Lou-		through Woman's Auxiliary, toward Sister	
ise".....	13 00	Julia's salary.....	25 00
<i>Wilmington</i> —Trinity Church, of which for		St. Paul's Church, in response to Bishop	
"Bishop Lee" Scholarship, \$5; "Dr. Charles		Hare's appeal for buildings burned at Niob-	
Buck" Scholarship, \$25.....	30 00	brara.....	25 00
	43 00	(Co.)—Towsontown, Trinity Church.....	1 00
		<i>Catonsville</i> —St. Timothy's Church.....	9 47

Frederick Co.—All Saints' Parish, All Saints' Church, Five-cent collection.....	12 25
Washington—Church of the Incarnation.....	8 14
	80 86

MASSACHUSETTS.

Boston—Through Dakota League: Church of the Good Shepherd, \$5; Emmanuel Church, \$19.50; Trinity Church, \$546; St. James' Church, Boston Highlands, of which for "Percy Brown" Scholarship, \$6; "Louise" Scholarship, \$10 (\$120); Grace Church, Lawrence, for "Grace Church" Scholarship, \$60; Miss L. Cambridge, for "Mary Kent" Scholarship, \$30; Church of Our Saviour, Longwood, \$19.50.....	880 00
Boston—Church of the Good Shepherd.....	7 20
(Highlands)—St. John's Church S. S., for "Manton Eastburn" Scholarship, "In Memoriam," in Crow Creek School.....	60 00
Quincy—Christ Church, of which from S. S., one-half year scholarship payment, \$30.....	40 00
Taunton—Miss H.....	1 00
	988 20

MINNESOTA.

Minneapolis—Gethsemane Church.....	10 50
Red Lake—St. Antipas' Church.....	35
St. John in the Wilderness.....	1 61
	12 46

NEW JERSEY.

Elizabeth—Christ Church S. S.*.....	10 50
Little Silver—St. John's Chapel S. S.*.....	5 75
Plainfield—Grace Church, of which from S. S., \$8.55.....	10 86
Sweetserboro—Trinity Church.....	5 00
Westfield—Grace Church, for Bishop Hare's building fund.....	3 22
	35 33

NEW YORK.

Fordham—St. James' Church.....	5 00
Mamaroneck—St. Thomas', Woman's Missionary Association, for Bishop Hare.....	23 00
New Rochelle—Mrs. L.....	2 50
New York—Church of the Transfiguration, additional.....	10 00
Through Niobrara League, of which from Church of the Holy Communion, additional, \$10; Trinity Chapel, additional, for support of one lady, \$42; Zion Church S. S., for "Gillfillan" Scholarship, \$10; Miss S. C. Carpenter, for salary of Amos Ross, \$1.....	92 00
Mrs. W. A. S., through Bishop Hare.....	10 00
Jewish Mission Day-school, for replenishing Niobrara Store-room.....	3 00
Miss A. B. H., for restoring buildings destroyed by fire.....	20 00
Poughkeepsie—St. Paul's Church.....	15 00
Red Hook—Christ Church S. S.....	30 41
	210 91

NIOBRARA.

Cheyenne River Agency—St. John's Church, through Bishop Hare.....	3 47
Mackenzie's Point—St. Paul's Church, 90c.; Necklace, \$1, through Bishop Hare.....	1 90
	5 37

NORTH CAROLINA.

Pittsboro'—St. Bartholomew's S. S., Easter offering.....	4 00
Wilmington—St. James' Church*.....	17 00
	21 00

NORTHERN NEW JERSEY.

Montclair—St. Luke's S. S., for scholar at Yankton School, Dakota.....	60 00
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PENNSYLVANIA.

Montgomery Co.—"B.".....	15 00
Philadelphia—St. Luke's Church, of which for Hope School, \$12; Bishop Hare, \$19.....	131 00
Gift, per Miss Mary McPartland, through Bishop Hare.....	50
(Germantown)—St. Peter's Church, of which from a member, through Bishop Hare, \$10;	

Mme. Clement's School, for "Pauline" Scholarship, St. Mary's School, Santee, \$10.....	20 00
H. A. H.'s savings bank, through Bishop Hare.....	2 90
Through Indian Hope Association, of which from St. James' Church, of which from Miss Cole's Bible class, \$100 (\$112); Church of the Holy Trinity, \$102.50; St. Mark's Church, \$1.0; Church of the Holy Trinity, Men's Bible class, \$23; Church of the Atonement, \$2.9; Church of the Epiphany, \$32; Church of the Covenant, \$2; St. Luke's Church, \$19.75; St. Jude's Church, \$7; St. Mary's Church, \$1; Zion Church, \$9; St. Peter's Church, Germantown, for "H. H. Houston" Scholarship, \$15; St. Paul's Church, Doylestown, \$1.23; Christ Church, Media, \$10.....	491 48
Through Indian Hope Association, St. Michael's Church, Germantown, for "Welsh Memorial".....	50 00
	710 88

PITTSBURGH.

Allegheny City—Christ Church S. S., Infant class.....	25 00
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RHODE ISLAND.

Bristol—St. Michael's Church S. S., of which for "St. Michael's" Scholarship, through Bishop Hare, \$60.....	70 00
Pawtucket—St. Paul's Church S. S., St. John's class, for Bishop Hare.....	3 25
Providence—All Saints' Memorial Church.....	19 43
Grace Church.....	6 17
Indian Aid Society.....	170 00
For "Sophie" Scholarship, through Bishop Hare.....	60 00
	390 85

SOUTH CAROLINA.

Charleston—Church of the Holy Communion, for education of an Indian boy.....	10 00
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SOUTHERN OHIO.

Columbus—Trinity Church S. S.*.....	16 71
Worthington—St. John's Church, through Woman's Auxiliary.....	3 21
	19 92

SPRINGFIELD.

Carlinville—St. Paul's Church S. S.....	4 15
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TEXAS.

"A Friend," for education of an Indian boy, when most needed.....	60 00
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VERMONT.

Middlebury.....	5 00
Windsor—St. Paul's Church, of which from S. S.,* for education of Indian children, \$1.75..	9 25
Woodstock—St. James' Church.....	4 00
	18 25

VIRGINIA.

Fredericksburg—Trinity Church.....	2 00
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WESTERN NEW YORK.

Canandaigua—Miss E. B., toward replenishing Niobrara Store-room.....	5 00
Geneva—St. Peter's Memorial Church.....	25 00
Hammondsport—St. James' S. S.*.....	6 77
Rochester—St. Luke's Church, of which for St. Mary's School, Santee, \$3; S. S., for "St. Luke's" Scholarship, \$6) (per Woman's Missionary Association, \$54.75).....	150 59
	187 36

WEST VIRGINIA.

Martinsburg—Trinity Church.....	2 16
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MISCELLANEOUS.

"A Friend," Mite Chest.....	5 00
Receipts for the month.....	\$3,574 81
Amount previously acknowledged.....	18,662 04

Total receipts since September 1st, 1879.. \$22,236 85

SPECIAL CONTRIBUTIONS.

ALBANY.

<i>Delhi</i> —St. John's Church, for Bishop Tuttle....	\$31 25
<i>Hudson</i> —Christ Church S. S.,* for Bishop Clark- son's work at Great Forks.....	50 00
<i>Troy</i> —Christ Church, of which for the Rev. Dr. Crummell, \$10; for Girls' School, Salt Lake City, Utah, \$.5.....	25 00
	103 25

CALIFORNIA.

<i>San Rafael</i> —St. Paul's Church, for Missions to the Jews.....	20 00
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CENTRAL NEW YORK.

<i>Binghamton</i> —"D.," for Missions to the Jews...	1 00
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CENTRAL PENNSYLVANIA.

<i>Carbondale</i> —Trinity Church, of which for Nash- otah, \$2.56; Mrs. B., for freight, 60 cents....	24 06
<i>Reading</i> —Christ Cathedral, for Bishop Tuttle's School.....	80 00
	104 06

CONNECTICUT.

<i>Fair Haven</i> —St. James' Church S. S.,* for Bish- op Tuttle.....	21 89
<i>Hartford</i> —Christ Church,* for Mr. Wells' School, Walla Walla.....	15 00
Church of the Good Shepherd, of which for Bishop Spaulding, \$5; Mrs. E. H. Colt, through Woman's Auxiliary, for Bishop Gar- rett, \$.5.....	30 00
Trinity Church, of which for the Rev. J. R. Love, \$13; Bishop Tuttle, for "W.M.G." Schol- arship, \$40; Mrs. Payne, \$5; Mrs. Margaret Scott, \$10; Mission to the Jews, \$46.70; the Rev. W. H. Washburn, \$10; Bishop Neely, \$22.50; a S. S. class, for the Rev. J. J. En- megabowh, \$2.50.....	191 86
<i>Meriden</i> —St. Andrew's Church, for Bishop Neely, New Haven—Trinity Church, of which for the Rev. J. J. Enmegabowh, \$23; for Seabury Divinity, \$10.....	20 00
33 00	
<i>New Milford</i> —Mrs. C. B. W., through Woman's Auxiliary, for clerical suit.....	25 00
<i>Southport</i> —A Friend, through Woman's Aux- iliary, for Mrs. Buford.....	25 00
<i>Waterbury</i> —Christ Church,* for Mrs. Buford..	20 00
	381 75

DELAWARE.

<i>Cristiana Hundred</i> —Christ Church, for Mrs. Buford.....	50 00
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FLORIDA.

<i>Sanford</i> —Church of the Holy Cross, for Mis- sions to the Jews.....	3 04
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GEORGIA

<i>Cartersville</i> —S. C. E., for Bishop Elliott.....	5 00
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ILLINOIS.

<i>Chicago</i> —Church of the Ascension S. S.* for Bishop Garrett.....	17 00
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INDIANA.

<i>Indianapolis</i> —St. Paul's Cathedral, Woman's Mis- sionary Association, for suit for Oregon Mis- sionary.....	25 00
<i>La Grange</i> —St. John's Church, Good Friday offering for Missions to the Jews.....	2 75
<i>Vincennes</i> —St. James' Church, Good Friday offering for Missions to the Jews.....	1 50
	29 25

IOWA.

<i>Cedar Rapids</i> —Grace Church, Woman's Mis- sionary Association, for Sister Eliza's sup- port.....	10 00
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KANSAS.

<i>Atchison</i> —Trinity Church, a S. S. class, for Bish- op Clarkson.....	1 35
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LONG ISLAND.

<i>Brooklyn</i> —Grace Church S. S., of which for "Ogden" Scholarship, \$40; Society for the Increase of the Ministry, \$40.....	80 00
St. Ann's Parish Guild, for S. S. papers for Colored Mission School in Georgia.....	2 20
St. Ann's Church S. S., of which for Mrs. Buford, \$46.75; Mrs. Jennings, \$14.05; the Rev. H. Dunlop, \$1.55; through Dr. Schenck, A Friend, for Selwyn Associate Mission, \$25.....	91 35
St. Peter's Church, for Bishop Garrett.....	10 00
<i>Glen Cove</i> —St. Paul's Church S. S., for Bishop Tuttle's Scholarship.....	40 00
	225 55

MARYLAND.

<i>Anne Arundel Co.</i> —St. Margaret's, Westminster Parish, for the Rev. Juan Baez.....	5 00
<i>Baltimore</i> —St. Barnabas' Church, of which for Bishop Garrett, \$10; Bishop Elliott, \$.0.....	20 00
<i>Mount Savage</i> —St. George's Church S. S.,* for Bishop Whipple.....	2 38
	27 38

MASSACHUSETTS.

<i>Boston</i> —Emmanuel Church, of which for Bish- op Whipple, \$20; through Woman's Auxiliary, for Paul Caryl Zotom, \$14.....	34 00
St. Mark's Church, through Woman's Aux- iliary Sewing Society, for Paul Caryl Zotom, \$7; Mrs. T., \$.5.....	12 00
St. Paul's Church, of which for Paul Caryl Zotom, \$3; Bishop Garrett, \$2; the Rev. J. Baez, \$11, through Woman's Auxiliary.....	18 00
Trinity Church, through Woman's Auxil- iary, for Paul Caryl Zotom.....	90 50
S. E. P., for Bishop Whipple.....	10 00
<i>Boston Highlands</i> —St. John's Church, through Woman's Auxiliary, for Paul Caryl Zotom...	1 00
<i>Brookline</i> —Mrs. A. B. P., for Bishop Whipple...	2 00
<i>Cambridge</i> —Memorial Chapel, through Woman's Auxiliary, for Paul Caryl Zotom.....	3 00
Christ Church, through Woman's Auxiliary, for Paul Caryl Zotom.....	10 00
<i>Charlestown</i> —St. John's Church, through Woman's Auxiliary, for Paul Caryl Zotom.....	5 50
<i>Dorchester</i> —All Saints', through Woman's Aux- iliary, for Paul Caryl Zotom.....	2 00
St. Mary's Church, Ladies' Aid and Mission- ary Society, special, for a California Mission- ary, through the Rev. Dr. Twing.....	53 00
<i>Fitchburg</i> —Christ Church, through Woman's Auxiliary, for Paul Caryl Zotom.....	5 00
<i>Haverhill</i> —Trinity Church, through Woman's Auxiliary, for Sister Eliza's support.....	8 00
<i>Holyoke</i> —St. Paul's Church, through Woman's Auxiliary, for Sister Eliza's support.....	3 00
<i>Medford</i> —A Friend, through Woman's Auxiliary, for Sister Eliza's support.....	3 00
<i>New Bedford</i> —Grace Church, through Woman's Auxiliary, for Sister Eliza's support.....	10 00
<i>Salem</i> —St. Peter's Church, through Woman's Auxiliary, for Paul Caryl Zotom.....	12 00
<i>Taunton</i> —St. John's Church, through Woman's Auxiliary, for Paul Caryl Zotom.....	2 00
<i>Worcester</i> —All Saints' Church, through Woman's Auxiliary, for Sister Eliza's support....	1 00
	303 00

MICHIGAN.

<i>Detroit</i> —St. Paul's Church, through Woman's Auxiliary, for support of Indian Missionary Joseph, for the Rev. J. A. Gillilan.....	157 67
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MINNESOTA.

<i>Red Lake</i> —St. Antipas', for starving Ireland....	57
St. John's in the Wilderness, for starving Ireland.....	2 00

<i>Red Wing</i> —Christ Church, Good Friday offering, for Missions to the Jews.....	12 00	(<i>Germantown</i>)—St. Peter's Church, Mme. Clement's School, for Mrs. Buford.....	5 00
	14 57	Through Domestic Committee of the Woman's Auxiliary, toward Sister Eliza's support.	55 50
MISSISSIPPI.			302 03
<i>Vicksburgh</i> —Church of the Holy Trinity, for Missions to the Jews.....	8 50	PITTSBURGH.	
NEW JERSEY.		<i>Allegheny City</i> —The Rev. M. B., for Bishop Spalding.....	\$15 00
<i>Bridgeton</i> —J. F. N., for freight for Mrs. Buford, New Brunswick—Christ Church, for Missions to the Jews.....	1 00	<i>Eric</i> —St. Peter's Church, Good Friday offering for Missions to the Jews.....	9 56
<i>Plainfield</i> —Grace Church, for Missions to the Jews.....	7 75	<i>Meadville</i> —Christ Church, Branch Woman's Auxiliary, for Mrs. Jennings.....	40 00
	11 47	<i>Warren</i> —Trinity Memorial S. S., for Bishop Spalding.....	8 42
	20 22		72 98
NEW YORK.		RHODE ISLAND.	
<i>Fordham</i> —St. James' Church S. S.,* for Scholarship in St. Mark's School, Salt Lake City, Utah.....	40 00	<i>Providence</i> —Grace Church, of which for the Rev. Dr. Oliver, \$70; the Rev. C. B. Perry, \$50.....	120 00
<i>New York</i> —Grace Church, for the Rev. W. E. Webb.....	100 00	<i>Wickford</i> —St. Paul's Church, for Bishop Tuttle,	4 50
St. Bartholomew's Church, through Woman's Auxiliary, for Missionary box.....	30 00		124 50
The Misses W., for the Rev. W. H. Washburn.....	10 00	SOUTHERN OHIO.	
<i>Pelham</i> —Christ Church, Ladies' Missionary Society, for Bishop Elliott.....	90 06	<i>Chillicothe</i> —St. Paul's Church, through Woman's Auxiliary, for Mrs. Buford.....	10 00
<i>Rye</i> —Christ Church, of which for Scholarship in St. Mark's School, \$40; for Bishop Elliott, at his discretion, \$100.....	140 00	<i>Columbus</i> —Trinity S. S.,* of which for Bishop Wingfield, Northern California, \$16.70; for Bishop Spalding, Colorado, \$16.70; Parish, for White Earth, \$55.50.....	88 90
<i>Westchester</i> —St. Peter's Church, Woman's Missionary Association, for "Wyatt" Scholarship, for Logan City, Utah.....	40 00	<i>Springfield</i> —Christ Church, for Bishop Clarkson, for the Rev. Dr. Hoyt.....	44 46
	450 03	<i>Walnut Hills</i> —Church of the Advent, through Woman's Auxiliary for Wolfe Hall, Colorado.	6 00
NORTHERN NEW JERSEY.			149 36
<i>Hoboken</i> —Trinity Church, for the Rev. C. B. Perry, for Colored Work in the Church of St. Mary the Virgin, Baltimore, Md.....	22 40	TENNESSEE.	
NORTH CAROLINA.		<i>Cleveland</i> —St. Luke's Church, for Missions to the Jews.....	3 00
<i>Asheville</i> —Trinity Church, for Missions to the Jews.....	6 32	WESTERN MICHIGAN.	
OHIO.		<i>Ludington</i> —The Rev. J. B. P., through Woman's Auxiliary, for Missionary Lending Library..	1 02
<i>Cleveland</i> —J. K. C., F. K. C., and W. S. C., for Bishop Morris.....	35 00	WESTERN NEW YORK.	
PENNSYLVANIA.		<i>Geneva</i> —Trinity Church, of which for Bishop Spalding, \$15; Bishop Whipple, \$7.....	22 00
<i>Doylestown</i> —St. Paul's Church, "Paul," for Seabury Divinity School.....	1 50	<i>Niagara Falls</i> —E. S. A. and F. M. A., through Woman's Auxiliary, toward Sister Eliza's support.....	10 00
<i>Lower Merion</i> —Church of the Redeemer, "The Woman's Bible Class," for Bishop Tuttle.....	23 53		32 00
<i>Philadelphia</i> —Calvary Monumental, for Bishop Clarkson.....	10 00	Receipts for the month.....	\$2,635 33
St. Luke's Church, of which for Bishop Whipple, \$200; Faribault School, \$5; Mrs. Buford, \$1.50.....	206 50	Amount previously acknowledged.....	13,947 62
		Total receipts since September 1st, 1879..	\$16,632 95
		* Lenten and Easter offerings.	

ANALYSIS OF RECEIPTS.

For Domestic Missions, of which from Legacies, \$10,559.18,	\$75,098 12
Designated for Work among Colored People, of which from Legacies, \$1,333.33.	7,639 46
Designated for Work among Indians, of which from Legacies, \$666.67.	22,236 85
Special Contributions,	16,632 95
	\$121,607 38

APPROPRIATIONS FOR THE YEAR.

For Domestic Missions, including Work among the Indians and Work among the Colored People of the South,	\$154,000 00
Receipts for eight months, exclusive of Specials,	104,974 43
Balance required from May 1st, 1880, to September 1st, 1880,	\$49,025 57

FOREIGN DEPARTMENT.

Committee for Foreign Missions.

The Rt. Rev. H. POTTER, D.D., LL.D., *Chairman.*

Rev. John Cotton Smith, D.D.,

" H. Dyer, D.D.,

" Charles H. Hall, D.D.,

" John A. Paddock, D.D.,

" E. A. Hoffman, D.D.,

" J. H. Eccleston, D.D.,

" Wm. R. Huntington, D.D.

Mr. F. S. Winston,

"

" Lemuel Coffin,

" Charles R. Marvin,

" Benjamin Stark,

" Cornelius Vanderbilt,

" James M. Brown,

" R. Fulton Cutting.

Rev. JOSHUA KIMBER, *Secretary,*

23 Bible House, New York.

JAMES M. BROWN, *Treasurer,*

23 Bible House, New York.

Rev. SAMUEL D. DENISON, D.D., *Honorary Secretary.*

Form of a Bequest to Foreign Missions.

I give, devise, and bequeath, to the Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America, for Foreign Missions

Should it be desired, the words can be added: *For Work in Africa, or China, etc., etc.*

JUNE, 1880.

CHINA'S GRIEVANCES.*

SOME little time ago a Chinese mob at the city of Foochow, instigated by the *literati* and gentry, destroyed the chapels and schools of the English Church Missionary Society, beat some of the converts, and threatened the lives of the Foreign Missionaries.

The English Consul went to the chief Mandarin and expressed his indignation at the outrage. "You are quite right, sir, to be indignant," said the Mandarin, "and I, too, am indignant at the destruction of Chinese property and the maltreatment of my countrymen at San Francisco and elsewhere." He declined to do anything, and the Consul requested the Missionaries to leave the city, and come and live near the consulate in the foreign settlement, which they have very reluctantly done.

Taking encouragement from this, the rabble in other parts of the province have acted in like manner, and the Church Missionary Committee in London, just before the recent election for a new Parliament, presented a memorial to the Government in behalf of

the fulfilment of treaty obligations by China.

Late intelligence from the latter country is to the effect that the American Methodist Mission has also been attacked.

CHINA'S GREAT GRIEVANCE.

China's *great* grievance has been the English opium war, and the flooding of the country ever since with opium grown and sold for the purpose by the English Government in India. How the Chinese generally look upon England's conduct is well illustrated by the following incident: The Rev. Dr. Legge, who was for thirty years a Missionary in China, and is now Professor of Chinese at the University of Oxford, called upon the present Chinese Ambassador at the Court of St. James, soon after the latter had taken up his residence in London. Dr. Legge says:

"I was received very cordially by him and his colleague, who is now Chinese Ambassador at Berlin. In the course of our conversation His Excellency said to me: 'Now, you know both countries: you know China and you know England; I wish to put a question to you—Which of the two countries do you

* By the Rev. John Liggins, some time Missionary of the Protestant Episcopal Church in China.

think is the better?' Well, I told him I thought England was the better country. He was rather surprised, and he said: 'Well, I grant you that England is the cleaner country of the two; and you have larger and finer public buildings than we have; and you have more engineering skill and mechanical ingenuity. But look at the two countries from the moral stand-point. Look at them with reference to benevolence, righteousness, and propriety, and which of the two countries do you say is the better?' Well, I explained my views a little to him, and concluded by saying 'that, even looking at them from a moral stand-point, I must pronounce England to be the better country.' I never saw a man more surprised in my life. He pushed his chair back a couple of yards, got upon his feet, walked across the room once or twice, and said: 'Looking at them from the moral stand-point, England is the better country of the two! How, then, does England insist upon our taking her opium?'"

OPIUM A GREAT TEMPTATION.

Opium is as great a temptation, and as destructive to the Chinese, as "fire-water" is to the American Indians; and if the United States Government, instead of discouraging the furnishing of the latter with intoxicating liquor, should manufacture and compel the Indians by force of arms to receive it, it would be acting in a similar manner to that in which the English Government has been doing toward China, only the evil in the former case would be small compared with that in the latter, as it could be carried on only upon a much less gigantic scale.

Of course the Chinese have the same right to prohibit the importation of opium as the "Indian Nation" or the tribes further West have to exclude intoxicants, or the State of Maine to enforce a prohibitory liquor law; and the desolating war which England waged because the Chinese authorities endeavored to enforce the prohibition against opium, and the ceaseless aggression since of British diplomatic and military agents to increase its introduc-

tion, have caused an unfriendly feeling toward foreigners generally, and toward Englishmen in particular. This unchristian conduct of England, and the wide-spread misery and ruin caused by the opium traffic, form a huge obstacle to the progress of the Gospel and the regeneration of the country.

EFFORTS FOR THE SUPPRESSION OF THE EVIL.

Deputations from the English Missionary Society have waited upon successive Premiers and other ministers of the Government to petition against the continuance of the monstrous evil; and the Earl of Shaftesbury and other philanthropic and Christian statesmen have denounced it in Parliament, and moved for its discontinuance; but they have been answered that the finances of British India need the forty millions of dollars annually derived from the Government's monopoly of the production and sale of the opium; and every time it has been brought up in Parliament the friends of justice and humanity have been outvoted.

This is a primal and potent cause of the existence of a strong anti-foreign party in China.

ANOTHER WRONG.

But there is another wrong, which is adding to the strength of this party. Not only in the South American republics and in Cuba are the Chinese subjected to indignities and a denial of their rights, but also in a certain part of this republic.

Until lately the United States stood higher in the estimation of the Chinese than any other foreign country, but the maltreatment of the Chinese on the Pacific coast has made this no longer the case. Yung Wing, the Christian scholar and statesman who represents China at Washington, only gives voice to the general sentiment of his country when he writes:

"The United States, out of all the Western

nations, were chosen for the education of these young men,* because it was supposed that the doctrine of the inalienable rights of humanity, as enunciated by the United States Constitution, would naturally find in this country the highest development and illustration, as well as a universal application.

China was led to think so, but I am afraid she has good reason to think otherwise."

RUSSIAN AGGRESSION.

A third grievance of China is the aggressive policy of Russia, the latter having already seized a large part of the colonial dependencies of China on the north and west, obtained control of the navigation of the Amoor river, and endeavored gradually to approach Peking.

All these things considered, need we wonder that the latest intelligence from China is to the effect that the anti-foreign party is now dominant, and that the Chinese Government has flatly refused to consider the alleged grievances presented in a joint paper

* The Chinese students in New England.—J. L.

of the English, American, German, and French ministers at Peking?

If foreign and so-called Christian nations will not redress wrongs toward China, how can the latter be expected to redress grievances complained of by them?

THE UNITED STATES COMMISSION.

The appointment by the United States of a commission to examine into and report upon the relations of this country with China is a wise step, and one which it would be well for the other treaty powers to imitate. The course of action in the future should not be dictated by selfish greed, territorial aggrandizement, or local prejudice, but by the broad principles of international justice, human rights, and Christian morality.

May enmity and conflicts cease, and peace and good-will prevail; and may the Gospel of the Prince of Peace be more and more proclaimed and more and more received in the vast Empire of China.

ORDINATION IN THE FIELD.

AFRICA.—In the Church of the Epiphany, Cavalla, on the 5th Sunday in Lent, March 14th, the Missionary Bishop of Cape Palmas admitted to the Holy Order of Deacons Mr. HARRY C. MERRIAM (a Grebo). Mr. Merriam has been

connected with the Mission from his early childhood. Many to whom his name has been familiar through the writings of Miss M. B. Merriam, formerly Missionary Teacher, will be rejoiced at this announcement.

DEATHS IN THE FIELD.

CHINA.—By the last mail we have the painful intelligence of the sudden death, at Wuchang, on the first of March, of Mrs. ROSA SAYRES, wife of the Rev. William Seaman Sayres, and daughter of the late Hon. Charles Hopkins. For some little time past accounts have been coming that Mrs. Sayres was out of health; but it was not supposed that she was

in imminent danger. From Mr. Sayres' letters to his relatives it would appear that her death was almost instantaneous.

HAITI.—In another place in this number will be found a letter from Bishop Holly, announcing the death of the Rev. JULIEN ALEXANDRE, a Presbyterian of the Haitian Church, at the advanced age of fourscore.

MOVEMENTS OF MISSIONARIES.

AFRICA.—Bishop PENICK left Cape Palmas by steamer, March 17th, for Bassa, where, the next day, he embarked on the "Monrovia" for the United States, stopping *en route* at Cape Mount. He reached New York on the morning of the 6th ult. His present address is 40 Franklin Street, Baltimore, Md,

CHINA.—Miss JOSEPHINE H. ROBERTS, the particulars of whose appointment were given in the March number, left Brooklyn for her post of duty, Wuchang, China, April 16th. On the morning of that day there was held, under the auspices of the Woman's Missionary Association of the Diocese of Long Island,

a farewell Communion Service in St. Peter's Church. The Bishop presided, and was assisted by the Rev. John A. Paddock, D.D., Rector, the Rev. T. F. Cornell, Assistant Minister, the Rev. Francis Lobdell, Rector of St. Andrew's Church, Harlem, New York, a former pastor of Miss Roberts, and the Secretary for Foreign Missions. The Bishop made an address, concluding with words of affectionate

Godspeed in the name of the Clergy present and of the Woman's Missionary Association. He then called upon Mr. Kimber to state certain facts in connection with the history of Wuchang Station, most of which are familiar to our readers. Miss Roberts was to proceed by easy stages to San Francisco. Passage was taken for her by the "City of Peking," to sail May 1st.

ADDITION TO SCHOLARSHIP LIST.

THE Calvary Church Woman's Foreign Mission Association of New York have added as an Easter gift \$550 to the \$950 previously contributed through them, so com-

pleting an endowed scholarship, to be known as the "Edward A. Washburn" Divinity Scholarship, in St. John's College, Shanghai.

AFRICA.

THE Bishop wrote under date of March 18th, barque "Monrovia," off Grand Bassa, conveying information of the ordination of Mr. Merriam, noted elsewhere, and with respect to the following confirmations:

At St. James' Church, Hoffman Station, March 7th, twelve natives.

At the Church of the Epiphany, Cavalla, March 14th, twelve converts from heathenism.

At the Cape Palmas Female Orphan Asylum, March 15th, six of the scholars.

At St. Mark's Church, Cape Palmas, March 16th, eight.

CHINA.

THE last mail brought dates to March 20th. The sad intelligence of the death of Mrs. William S. Sayres is noted elsewhere. The Rev. Mr. Hoyt writes at length upon this subject; his letter will be found beyond. The Bishop had returned to Shanghai after his visitation to the up-river Stations. He, reiterating what was said by Mrs. Schereschewsky, writes:

"Many of those who were confirmed on this occasion had been brought out of heathenism by the exertions of the native Christians themselves under the care and guidance of the Rev. Mr. Hoyt, in whose approaching departure for home our Mission at Wuchang will sustain a very great loss."

FROM LETTERS OF THE REV. W. J. BOONE.

AT WUCHANG, Feb. 20th, 1880.

I am delighted to be here to testify my warmest interest in all that pertains to the growth of our work at this Station, and to rejoice with Mr. Hoyt in his joy in the large class, some forty odd, who await Confirmation on Sunday. The Rev. Mr. Sayres and I both felt that I could do in Shanghai the organizing required at St. John's, and that the Theological School needed a resident head, which, by the Bishop's appointment, I am now, and that he (Mr. Sayres) was too

new to the work for such a load. All my friends fully agree that I can do my share for the advancement of the work, not only here, but all along up the river, by my labor with the Candidates for the Ministry. I shall (D. V.) have eleven under my care, and others as Postulants, to be seen to, while preparing to enter on theological studies proper. We offer twenty of the college scholarships to "up-river" pupils. I am now doing what I can to secure bright lads. We shall have, therefore, sixty lads in the preparatory school and college, and eleven in the Theological School. Really, we should thank God for all that He is opening up for us to do. Mr. Sayres is bravely buckling to his new work here. If possible, I shall come to his help through part of the summer vacation. The Bishop is much roused by the sense that he is getting hold of the right end of the work after about a year of waiting and building. We are having Mission meetings in Shanghai, and are to hold one here to-morrow to talk over every detail of work and how to improve it all, and stir up our converts more, and reach out and build up and impress the masses around us. God grant His blessing.

I am very, very busy, as you may suppose. Even here I am looked for as visitor by many old friends.

ST. JOHN'S COLLEGE, SHANGHAI,
March 19th, 1880.

I gladly report by this mail that our Theological School is fairly launched on its first Trinity term. It shares the buildings of St. John's College, but we hope for the day when it shall also be provided for with funds, and a roof that may be called its own. The Bishop has put the school under my charge as resident Professor, but the Rev. Dr. Nelson and the Rev. Messrs. E. H. Thomson, Y. K. Yen, and D. M. Bates all do their share to bring forward the Candidates for Holy Orders, working under the great disadvantage of no proper textbooks in Chinese for class use. We have two classes. The first consists of the young men who came down with us from Wuchang:

Shia Ching Pang, Virginia Seminary Scholarship, 1867—candidate 1876; Yang Shian Heng, S. M. Schereschewsky Scholarship, 1879—candidate 1876; Kwei Mei Poong, Cornelia Jay Scholarship, 1879—candidate 1876.

Second Class.—Tsang Tz Ming, Preston Scholarship, 1875—candidate 1876; Hwa Ss Chin (known as Huen Tsien), Woman's Auxiliary Scholarship—candidate 1876; Woo Tsing Tsan, Lydia Mary Fay Scholarship—candidate 1876; Chu Yu Tang, T. Streatfield Clarkson Scholarship—candidate 1876; Ku Chun Lin, Levinus Clarkson Scholarship—candidate 1876; Sih Yui Yu, Bishop Talbot Scholarship—candidate 1876; Tsang Chi Ren, Berkeley Divinity School Scholarship—candidate 1876; Li Kai Ching, Episcopal Hospital (Philadelphia) Scholarship—candidate 1876.

Also a class of Postulants—Tsun ih fu, Nei Tsang Fa, Chu Tz Shin—preparing to enter the Theological School, 1879—1880.

Dr. Nelson and Mr. Thomson both have to come a long way to meet their classes. Mr. Bates we hope to have with us on the College premises Easter week. Surely the Church ought to be warmly interested in this exhibit of what we are doing, with God's help, to plant a native ministry in this vast empire. The Preston and Lydia Mary Fay Scholarships are filled by students whom Miss Fay specially took interest in, and Mrs. Schereschewsky, on behalf of the ladies who have done so noble a part in endowing the scholarships secured through the Auxiliary, made choice of those named above. For the rest we followed our old rule of assigning to each scholarship as received the boy next on our roll, as the fairest way to settle what might otherwise sometimes be a delicate matter.

The Lecture-room adjoins the College Library, and we hope soon to make both rooms as attractive as we can. We who reside here also have to teach daily in the College, so that our time is fully occupied. However, we hope to send at least short reports often to keep our friends in mind of our need of prayers if this work is to have God's blessing upon it.

LETTER FROM THE REV. S. R. J. HOYT.

WUCHANG, March 11th, 1880.

I had hoped to write a letter by this mail that would give only pleasure, by telling of the late visit of Bishop Schereschewsky, and of the number of persons confirmed.

But I must begin, instead, with an announcement of that which will give pain, as it has caused us all great sorrow. On Monday morning, the 1st inst., Mrs. Sayres entered into rest. She had been failing fast during the last year, but was ever confident of soon regaining her health and strength. When visiting Wuchang last September, she became greatly interested in the work here, and was much pleased when the Bishop proposed that Mr. Sayres should take charge of it. Her heart warmed immediately with interest in the Girls' School, the Woman's Hospital, and in plans, as yet only discussed, to increase our means of usefulness in working for our MASTER.

She was quite ill when she arrived from Shanghai, and had to keep her bed for several days, after which she was better for a time; but we were all deceived by that treacherous enemy consumption, which often leads one to hope most when the end is near. Her mother only was solicitous. Her change was a peaceful one, and almost without a pang she fell asleep. A smile was left upon her face, as though her soul had already entered into the joys of Paradise before leaving its tabernacle of flesh.

To speak in eulogy of Mrs. Sayres would be out of place in one who has known her so brief a time as I have; but she leaves many in and near her home in America whose every recollection and thought of her is a better eulogy than any that can be written.

Mr. Sayres feels that his life is now more than ever consecrated to the work here.

THE BISHOP'S VISITATION.

We are much rejoiced to hear that a fellow-laborer has been appointed for this Station. God's name be praised for His goodness in owning our work here. I believe He will

continue to bless this field, and that He will inspire the hearts of His children to both pray and work for the building up of His kingdom in and about Wuchang. The Bishop was much pleased with the promise of this station. He, with Mr. Boone and Carrie, spent nearly two weeks with us, and we had some very enjoyable services. It was unfortunate that the visit was during the Chinese New Year's holidays, when the schools were closed and many people away in the country. Yet perhaps it was as well, after all, for our chapel would not have held any more than were present, and it was with great difficulty that the class for Confirmation could approach. Forty-three were confirmed. Could the whole number of candidates have been present, there would have been more than fifty. Fifty-eight natives remained to receive the sacrament of the Lord's Supper. Since my report last June I have baptized thirty-six persons. As there are now a number of persons looking forward to receiving the sacrament, it is probable that Mr. Sayres will report in June next a number even larger than that of last year.

NEW CHAPEL NEEDED.

The Bishop was deeply impressed with the urgent need of a new church building. It has been a source of constant regret to me, for two years, that we have no suitable place for assembling to worship God. But my faith has grown so large that I believe we shall have a church here before another year ends. I believe that some individual, or maybe the Committee itself, will find it not only a pleasure, but practicable, to send two thousand taels for the purpose. The ground of my faith is that a church is so essential to the prosperity and growth of our work that God will lead some one to give it to us. Of course, I shall not see it myself; but I hope to meet some day in Heaven many who have worshipped in it before my name is forgotten here.

I have now but a few days more in Wuchang. I expect to leave Shanghai about the last of this month, and upon the recommendation of the Bishop I have decided to go by way of Europe. So I hope to see you in New York *en passant*. We are all in good health here now. I have sent six young men

to St. John's, and take eight more and a teacher with me when I go to Shanghai.

FROM LETTER OF THE REV. D. M. BATES.

The publication of the following interesting letter has been unavoidably delayed.

ST. JOHN'S COLLEGE, SHANGHAI,
December 23d, 1879.

This is the status with which we start the College:

The *barely necessary* buildings for living and recitations; four instructors, including the Bishop, who has many other duties and cares; the scholars to teach; a few Chinese text-books.

From this statement you will see that all appliances, apparatus, scientific instruments, books, a library building, and a chapel for religious services are wanting. The Bishop needs at least fifteen thousand dollars to supply these deficiencies. Such needs as text-books in Chinese we must, of course, strive to remedy ourselves as we go on with the work, but the other needs can only be met by friends at home. Some one recently wrote me that the college seems to be upon a "weak scientific basis, and yet that it should be otherwise seems the most pressing necessity of all. This I know is costly, both in men and appliances."

Now, at home, great help has been afforded educational institutions through donations from wealthy men, by which lasting memorials of their names have been reared. Bishop Schereschewsky wishes it to be known that he would be glad to have St. John's possess similar memorials. Is there not some one who will build for us a college chapel? It would only require \$6,000 to erect a beautiful structure; or a library building, which would here only cost \$1,500; or a sum with which to begin a library; or an alcove of books, which would be most welcome, and need not be Chinese; or a telescope; or, in fact, anything which would help toward the establishment of the College upon a sure basis.

There is no doubt that there are wealthy Churchmen who could meet any one of these needs without feeling poorer for so doing. Is it, then, too much to hope that some good Christians, influenced by beneficent motives, may be induced to send us the help we need?

JAPAN.

FROM LETTER OF THE REV. T. S. TYNG.

OSAKA, March 1st, 1880.

OUR St. Timothy's School is getting on very

well. We had three new scholars to-day, and shall probably have more in the next few days. The number now is about twenty-

eight or thirty—I cannot tell exactly, as I have no list at hand. We have every reason to look for quite a large school next year, if we only have the p'ace to hold it in.

Do you know of any one who will send us a cabinet organ for St. Timothy's School? We do not need a large one, though, to stand the transportation and climate, it ought to be well made. The smallest-sized Mason & Hamlin would answer very well—a four-octave, single-reed organ, that is. The Japanese Government has just issued the schedule of a proposed tariff, in which musical instruments pay a duty of twenty-five per cent. instead of five, as at present. If this receives the assent of the treaty powers, as it is said that it probably will, it will go into effect immediately, and after that, of course, it will be much more expensive to get one here. Indeed, if we could have one, at the same time, which could be used for the girls' school, it would be a very good thing.

I have been going over again, more in detail, the price of building here, and am inclined to think that I could get accommodation for 100 scholars, thirty-five or forty of them boarders, at present rates of Japanese currency, for the smaller of the two sums I have mentioned, *i. e.*, \$2,000. The great uncertainty is the land. The buildings, even allowing one-third more than the rate paid for the Congregationalist girls' school last summer, could be built (excluding the gymnasium) for \$1,200 Mexican. That would leave \$800 for the land. It might cost more than that; but I will certainly undertake to buy the land and provide accommodation enough to keep the school going (say rooms for twenty boarders, the school-room accommodation remaining the same) for \$2,000. Of course we should not in any case build faster than the actual needs of the school made necessary.

The buildings we propose would be built in the ordinary Japanese way, timber frames, with walls of plaster. If the outer coat of plaster were renewed once in six or seven years, they would last probably as long as Mission schools would be needed here, say for thirty or forty years, or perhaps longer.

LETTER FROM THE REV. JOHN M'KIM.

Tokio, March 4th, 1880.

The "Eternal God, Who alone spreadest out the heavens and rulest the raging of the sea," on Monday night brought us to the haven where we would be.

Our voyage was one of twenty-three days. We were very glad to tread *terra firma* once more, for the life on the ocean wave was one of great discomfort. Mrs. McKim was quite sick the greater portion of the time, and I did not wholly escape. The first three and last three days the sea was very rough, but for the rest of the voyage we had fair weather. I came up to Tokio through a heavy snow-storm (the first of the year) Tuesday afternoon, and reported to the Bishop. I had great difficulty in finding his residence. I had looked for his address in the directory, and had written it down, but when my jinrikisha man went to the place indicated we found that the house had been burned in the great fire of last December. Then I was in a quandary; the jinrikisha man chattered to me in Japanese, and I tried to explain in English what I wanted of him. It must have been very amusing to passers-by, but it was quite a serious affair with me. After much wandering we found a Presbyterian Mission, at which I learned the Bishop's present address.

The Bishop received me very kindly, and took me to call on the Rev. Messrs Blanchet and Quinby. Our Missionaries in Tokio are a hard-working, self-denying set of men, and the good Bishop does the work that would keep two ordinary men busy.

On Wednesday morning Mr. and Mrs. Blanchet came to Yokohama to see us, and urged us to come up to Tokio for a week or more before going to Osaka. We accepted with pleasure, for we wanted to see the Mikado's capital, and we also thought we would learn something of Mission work, and have an opportunity of becoming acquainted with our brethren here.

Wednesday night I read Evening Prayer at Mr. Blanchet's house; quite a number of American and English residents were present at the Service.

This morning I attended the lecture in Church History at Trinity Divinity School. Five young men, fine, intelligent-looking fellows, were in the class, and seemed intensely interested; they took very full notes of the lecture.

Monday, March 8th.—I attended the first Service in Japanese yesterday. The reverence of the natives in the house of God would shame the majority of congregations in America. I assisted in the celebration of the Holy Communion, administering the cup.

In the afternoon I witnessed a Baptism.

The Service was impressive and quite affecting. The Candidate was an aged woman, who seem-

ed deeply sensible of the great change in her spiritual relation to her Heavenly FATHER.

HAITI.

LETTER FROM BISHOP HOLLY.

PORT AU PRINCE, April 8th, 1880.

THE sad duty again and so soon devolves on me of announcing another brother taken from our clerical ranks in the Church Militant and joined to the white-robed throng that rest from their labors.

The Rev. Julien Alexandre fell asleep in JESUS on Easter-even, the 27th of March ultimo, at 10 o'clock P. M., aged 79 years, 3 months, and 4 days. He was born at Port-de-Paix, Haiti, December 24th, 1800.

In 1804, at the close of the Haitian war of independence, and in consequence of the unsettled state of things that existed here at that time, he was carried by his family to Baltimore, Md., where he grew up to manhood. In 1824, after a residence of twenty years in the United States, he returned to his native country, in the emigration then set on foot among the colored people under the auspices of President Boyer, the Haitian Chief of State.

Mr. Alexandre was born of Roman Catholic parents, and remained under such influences until about 1858, when he embraced evangelical views in connection with our Wesleyan brethren at Cape Haitien. In 1859 he came to Port-au-Prince, became a local preacher here in connection with a Mission of the same denomination, and commenced his Gospel labors among the people of the mountains. For want of early educational advantages he felt that he was only qualified to labor among those who had had still less advantages than himself. He only claimed to have one talent confided to him by his Great MASTER, but that talent, unlike the lazy servant of the Gospel parable, he was determined not to bury. He was made Deacon in 1866 by Bishop Burgess, who observed to the only Presbyterian of our Church then in the island, upon seeing and hearing how God, the HOLY GHOST, had owned and blessed the labors of Mr. Alexandre in the conversion of so many precious souls, notwithstanding his limited literary acquirements, "Whom am I, Mr. H.," said the Bishop, "not to recognize the same, by refusing to accord to him the ministerial commission of our Church?"

In 1872 Bishop Coxé ordained him Presby-

ter. And now, after fourteen years' labors in our ministry, he has gone to his rest, there to await his exceeding great reward at the glorious return of the Chief Shepherd and Bishop of our souls.

I have said that it is with sadness that I announce this case of mortality. It is indeed my feeling when I contemplate the great loss to our Mission work in the mountains of Haiti by the taking away of such an earnest, energetic, and indefatigable laborer. Nevertheless, I rejoice at the thought of the crown that he has gone to receive from his dear LORD, whom he served with so much zeal and faithfulness. And although I am saddened to see our clerical forces diminishing so rapidly, by three Presbyters being taken from our ranks by death in the short space of thirteen months, yet I nevertheless feel that our feeble Church is rich in having to point back to such faithful lives and such triumphant departures in the LORD as evidenced in the labors and deaths of Messrs. Salomon, Benjamin, and Alexandre.

Our Church here has, indeed, no martyrs, in the technical sense of the term, who have yielded up their lives under persecution for the truth, "as the truth is in JESUS;" but like the last surviving Apostle, St. John, they were such martyrs in will, if the case had required it, and they closed their lives here below as undaunted confessors of the truth of the Gospel of CHRIST.

Mr. Alexandre arose from a bed of sickness, while still in a state of great feebleness, to visit his different stations in his large country district during Holy Week. He felt it to be an imperative duty to make the effort, and would not be dissuaded from his purpose. He administered the Communion on Holy Thursday in the chapel at Buteau, intending to go to Bigone for Service on Good Friday. Alas! That solemn commemoration of the death of his dear LORD, on the very day that the Church marks the institution of the Sacrament, was his last public ministration. He became dangerously ill on Friday morning in the house of the junior church-warden of the parish, where he had passed the night, so that he was compelled to abandon the idea of proceeding on his journey to the chapel at Bigone. He continued to

grow worse during that and the succeeding day. In the evening of Holy Saturday, recognizing that the end of his earthly labors was come, he called one of the lay-readers of the parish in attendance to read the Office of the Visitation of the Sick. While suffering the most excruciating agony from an asthmatic attack, he still indicated to the reader what portions of the office he wished to hear read. When this was finished, he lifted his voice and pronounced the pastoral benediction to the large number of parishioners there assembled, watching with their aged and suffering pastor; and as he uttered himself the concluding *Amen* of the benediction, he turned over on his face and ceased to breathe. Those in attendance called again and again the name of their dear pastor, but in vain. The soul had gone to God as he breathed out the last word of his pastoral benediction!

He died at his post, amid his flock, doing his duty to God and man, in the Church of CHRIST and in fulfilment of His Holy Gospel. He counted not his life dear in so doing. It was a glorious and triumphant death, one that any faithful servant of God may well envy. His departure has thinned the clerical ranks of the Haitien Church, but he has enriched this Church by his truly Christian life and heroic death. May God give to us, his brethren who remain behind, the courage to imitate his good example, and to emulate the unswerving fidelity and heroism of his death!

The body of the deceased pastor was brought to town accompanied by twenty of the parishioners, and I performed the last rites of the Church at his burial Easter Monday, amid a large and sympathizing crowd of Christian people of every religious denomination, at the Haitien capital.

MEXICO.

FOR the information of our readers we are glad to reproduce the following editorial note and letter of the Bishop of Ohio, which we find in the *Kentucky Church Chronicle* for May:

Because of the statements on the subject of the Liturgy of the Church of Mexico, made in this and other Church papers, the Assistant Bishop wrote a letter of inquiry to the Bishop of Ohio, an active member of the Commission of Bishops having the whole matter in charge.

His reply is appended, and will, it is hoped and believed, give entire satisfaction to all parties interested in the great work of planting in that benighted country a pure branch of the Catholic Church, with evangelical doctrine and Apostolic Ministry.

To the Right Reverend T. U. Dudley, D.D.,
Assistant Bishop of Kentucky:

MY DEAR BISHOP: The Mexican Commission is responsible to the body that appointed it, and will report in full to it; meanwhile the public journals have been supplied, from sources sufficiently authentic, with all the facts in the case, and what I now state is only a repetition of what has been often published. The Book of Prayers alluded to in your paper of last week is not the Liturgy of the Church in Mexico. It is a book compiled in the first years of the movement, merely to enable the then feeble community to have some common worship until a Liturgy could

be prepared. Its objectionable features are sufficiently accounted for by the repulsion which they felt to the errors of Romanism, from which they were just escaping. Political reason made it inexpedient that at that juncture either of the Anglican Liturgies (the English or the American) should be pressed upon their use.

In the conferences that passed between Dr. Riley and Signor Valdespino, then Bishops-elect, and the Mexican Commission (resulting from a correspondence chiefly inspired by the late Bishop of Maryland), the general form and many principal details of a Liturgy were arranged—sufficiently so in its principles, and in the critical portions of the Baptismal and Communion Offices. But it is not perfect, and cannot be until the return of Bishop Riley to Mexico, when, under the constitution of that Church, the Bishop and the two Bishops-elect in council will have full power to act. As, therefore, the Liturgy is not at present perfect in details, the press in this country would not show wisdom in discussing it. So soon as the Liturgy shall be reported to the Commission, and by them to the House of Bishops, it will, of course, be presented to our Church.

It is to be remembered that we are dealing, not with an ordinary Mission over which we have all authority, but with a sister Church. That Church is not only independent, but particularly sensitive. It needs brotherly help,

but will not accept authoritative interference. Moreover, the nation of which it is part has already suffered from the violence of its neighbor on the north, and is somewhat suspicious. Consequently, even were the Church of Jesus desirous to follow all the examples of the Church in this country (which it is not), it would be an act of serious impolicy to do so. Nevertheless, as to the Communion Office, that Church does at present use the Office of the Church of England, or our own.

Bishop Riley is detained in England by the effort to supply a deficiency in funds necessary to carry on the work, which he is no longer able to supply out of his own means. It is in every way desirable that he

shall return and devote himself to the consolidation of the Church in Mexico. But his return is delayed, and his labors are rendered more difficult, because of an opposition inaugurated in London of the same character as that which has been repeated here. This Book of Prayers has been sent over to London and misrepresented as the Liturgy of the Church in Mexico. But this work of building up a true Church of Jesus in our neighboring republic is of God, and through much tribulation that faithful Church will certainly attain what it is longing for, a pure Liturgy and an orderly Ministry.

I am, faithfully and respectfully, your brother,
G. T. BEDELL.

ACKNOWLEDGMENTS OF THE COMMITTEE FOR FOREIGN MISSIONS.

N. B.—With all remittances the name of the Diocese and Parish should be given. Checks, Drafts, and Money Orders should always be made payable to the order of JAMES M. BROWN, Treasurer, and sent to him, *23 Bible House, New York*. All Money Orders should be drawn NOT on New York, but on STATION D, NEW YORK. Remittances in Bank Notes are not safe unless sent in REGISTERED Letters.

The Treasurer of the Committee for Foreign Missions acknowledges the receipt of the following sums from April 1 to May 1, 1880.

*Lenten and Easter Offerings.

ALBANY.			
<i>Albany</i> —"A. C. G.," for Africa.....	\$5 00	<i>Meriden</i> —St. Andrew's.....	57 53
<i>Kinderhook</i> —St. Paul's.....	32 00	<i>New Canaan</i> —St. Mark's S. S.....	10 00
<i>Port Henry</i> —Christ Church S. S., of which for Mexico, 23c.....	2 40	<i>New Haven</i> —St. John's S. S., for Emily Williams School.....	10 00
<i>Troy</i> —Ascension, Mrs. F. W. Farnham, for Jaffa Christ Church.....	12 00	<i>Missionary Box 626</i>	2 50
Holy Cross.....	25 00	<i>North Haven</i> —St. John's.....	10 00
St. Paul's.....	50 00	<i>Norwalk</i> —St. Paul's.....	51 58
	40 00	<i>Old Saybrook</i> —Grace.....	8 68
	166 40	<i>South Glastonbury</i> —St. Luke's, of which *S. S., \$2.15.....	6 20
ARKANSAS.		<i>Southport</i> —*Trinity.....	26 00
<i>Little Rock</i> —Christ Church, at discretion of Bishop Penick, John and Jennie Clements, \$2.25; "Mrs. L. E. B.," \$5.....	7 25	<i>Stamford</i> —St. John's.....	124 37
CALIFORNIA.		<i>Thomaston</i> —Trinity.....	7 00
<i>Oakland</i> —St. Paul's.....	15 00	<i>Waterbury</i> —"Mrs. L. B.".....	1 00
<i>San Rafael</i> —*St. Paul's S. S., for Africa.....	6 00	<i>Windsor Locks</i> —"St. Paul's S. S., for Emily Williams School.....	14 50
CENTRAL NEW YORK.			414 36
<i>Binghamton</i> —"D.," of which for Mexico, \$1....	2 00	DELAWARE.	
<i>Canastota</i> —5 Missionary Boxes.....	2 03	<i>Claymont</i> —Ascension.....	1 00
	4 03	<i>Newark</i> —St. Thomas', S. M. Curtis, \$25; F. A. Curtis, \$15; 20 Missionary Boxes, \$20.15; S. S., \$17.44.....	77 59
CENTRAL PENNSYLVANIA.		<i>Christiana Hundred</i> —Christ Church.....	30 00
<i>Athens</i> —*Trinity S. S.....	6 42	<i>Wilmington</i> —"A Friend," through Woman's Auxiliary, for Publication Fund.....	2 00
<i>Harrisburg</i> —St. Stephen's, "Mrs. M. W. B.," for Elizabeth Bunn Memorial Hospital in China, \$10; S. S., for Mexico, \$23.50.....	33 50		110 59
<i>Phillipsburg</i> —*St. Paul's S. S.....	3 61	EASTON.	
<i>Pottsville</i> —*Trinity, for Scholarship in Girls' School, Cape Palmas.....	51 00	<i>Dorchester Co.</i> —Great Choptank Parish, Christ Church.....	9 50
<i>Reading</i> —Christ Cathedral.....	150 00	FLORIDA.	
<i>Scranton</i> —St. Luke's.....	14 32	<i>St. Augustine</i> —E. V. Clark, for Medical Missions in China.....	11 00
The Misses Drinker, through A. C. M. Society, at discretion of Bishop Penick.....	6 00	GEORGIA.	
<i>Summit Hill</i> —St. Philip's, for Japan.....	4 13	<i>Cartersville</i> —* "S. C. E.," at discretion of Bishop Penick.....	5 00
<i>Tamaqua</i> —Calvary, for Japan.....	17 03	<i>Milledgeville</i> —St. Stephen's.....	5 60
	286 04		10 60
CONNECTICUT.		ILLINOIS.	
<i>Brook Brook</i> —Grace S. S.....	5 00	<i>Galena</i> —Grace, Missionary Box 3,415.....	1 00
<i>Hartford</i> —*Christ Church, two Members.....	50 00	INDIANA.	
Trinity, of which for Mexico, \$20.....	30 00	<i>Goshen</i> —"Mrs. M. M. L.".....	5 00

IOWA.

<i>Cedar Rapids</i> —Grace, Woman's Missionary Society, for new Missionary to China.....	15 00
<i>Council Bluffs</i> —*St. Paul's.....	5 00
<i>Davenport</i> —The half of a little girl's Easter earnings, through Woman's Auxiliary, for the Jane Bohlen Memorial School.....	25
<i>Denton</i> —"W." (including, for Jaffa, \$6), \$13.50; Missionary Box 17,215, \$3.50.....	17 00
<i>Fort Dodge</i> —St. Mark's.....	13 50
<i>Lyons</i> —Missionary Box 8,806.....	1 25

KANSAS.

<i>Emporia</i> —Mrs. M. H. Buck, for "Lenten Offering" Scholarship, Baird Hall.....	52 00
.....	20 00
<i>Topeka</i> —Grace Cathedral, of which for Mexico, \$5.....	10 00
.....	30 00

KENTUCKY.

<i>Louisville</i> —St. Andrew's.....	26 30
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LONG ISLAND.

<i>Brooklyn</i> —Christ Church (additional), \$2; S. S., \$39.50.....	41 50
Grace S. S., of which at discretion of Bishop Schereschewsky, \$26.....	52 74
Church of the Redeemer, for Mexico.....	6 00
St. Ann's S. S., for Scholarship St. John's College, \$31.55; Mexico, \$28.50.....	62 05
St. John's.....	21 35
(E. D.)—St. Mark's.....	4 07
St. Mary's, "A Member," for Japan.....	7 00
St. Peter's, of which for Mexico, \$55.30; support of a girl in Cape Palmas Orphan Asylum, \$25; Missionary Box, \$2.10.....	162 79
Church Charity Foundation Chapel, for support of a girl in Cape Palmas Orphan Asylum.....	25 00
Mr. and Mrs. W. G. Low, for the "Emmanuel" bed, Wuchang Hospital.....	30 00
"A Friend," for Medical Department in St. John's College, \$250; Mexican Loan, \$250.....	500 00
<i>Glen Cove</i> —*St. Paul's S. S., of which for Jaffa, \$25.....	40 00
<i>Jamaica</i> —Grace S. S., for "Mary Regina Sayres" Scholarship, St. John's College.....	70 00
<i>Newton</i> —St. James', J. R. Strong's Missionary Box, for support of Zu Soong Yen.....	2 78
<i>Setauket</i> —Caroline Church.....	3 03
<i>Smithtown</i> —W. L. Preston, through A. C. M. Society.....	4 00
<i>Miscellaneous</i> —"M.".....	200 00
.....	1,232 34

LOUISIANA.

<i>Baton Rouge</i> —*St. James', of which S. S., \$6....	28 50
<i>Houma</i> —St. Matthew's, "A Member," \$6.75; *S. S., \$6.15.....	12 90

MAINE.

<i>Augusta</i> —St. Mark's.....	11 50
<i>Eastport</i> —Christ Church, of which S. S., \$1.97..	7 58

MARYLAND.

<i>Anne Arundel Co.</i> —Christ Church.....	19 03
St. Margaret's, Westminster Parish, St. Margaret's, of which 8 Missionary Boxes, \$16.54.....	30 00
<i>Baltimore</i> —Christ Church S. S., for "Christ Church S. S." Scholarship, Bishop Boone Memorial School, due for 1879.....	27 29
St. Barnabas' Free Church (additional)....	40 00
*St. Bartholomew's S. S. (additional).....	45 00
<i>Baltimore Co.</i> —*Immanuel S. S.....	52
(Towsontown)—Trinity, for Mexico, \$24; S. S., \$5.03.....	7 39
<i>Frederick Co.</i> —All Saints' Parish, All Saints', of which 5c. collection, \$34.75; *for China, \$10; Africa, \$20; Mexico, \$10; Missionary Box 10,074, \$5.....	29 09
<i>Prince George's Co.</i> —St. Matthew's Parish, St. Matthew's, for the Debt.....	167 75
"A Clergyman's Widow," for Wuchang Hospital.....	25 00
<i>Washington Co.</i> —St. John's Parish, St. John's..	5 00
<i>Miscellaneous</i> —Woman's Foreign Auxiliary, for 2 beds in Wuchang Hospital.....	23 50
.....	60 00
.....	430 54

MASSACHUSETTS.

<i>Ashfield</i> —St. John's, through Woman's Auxiliary.....	2 60
<i>Boston</i> —Christ Church.....	10 00
Emmanuel, for Endowment Fund, St. John's College, \$1,000; through Woman's Auxiliary, for "Lydia Mary Fay Memorial" Scholarship, St. John's College, \$85; Insurance Dues, Rev. Messrs. Fair, Ferguson, and Wong, \$150; "S. F. Hoyt" Scholarship, Girls' School, Cape Palmas, \$50; for support of Miss Roberts, \$5; Freight, \$1.....	1,291 00
Good Shepherd, of which for Mexico, \$6.10; through Woman's Auxiliary, for "Lydia Mary Fay Memorial" Scholarship, St. John's College, \$5.....	18 40
(South)—Grace.....	18 00
(Highlands)—St. John's, through Woman's Auxiliary, In Memoriam, for the "Dr. John Odin" bed, Wuchang Hospital.....	30 00
(East)—St. John's, for "Lydia Mary Fay Memorial" Scholarship, St. John's College, \$1.69; S. S. (including, for Mrs. Fair's work, \$5.46), \$11.46.....	19 15
(Dorchester)—St. Mary's.....	32 96
(South)—St. Matthew's, through Woman's Auxiliary, for new wards, Wuchang Hospital, \$18; Jaffa, \$25.....	38 00
St. Paul's S. S., for Jaffa.....	25 00
Trinity (additional), \$10; through Woman's Auxiliary, for new wards, Wuchang Hospital, \$10; "C. R. Loring" Scholarship, Bridgman Memorial School, \$12.50.....	32 50
General Woman's Auxiliary Meeting, for "Lydia Mary Fay Memorial" Scholarship, \$147; Medical Department, St. John's College, \$0.....	157 00
<i>Brookline</i> —St. Paul's, through Woman's Auxiliary, for "Lydia Mary Fay Memorial" Scholarship.....	13 00
<i>Cambridge</i> —St. Peter's, Mrs. Rebecca Yotung... Harvard University, St. Paul's Society, through Woman's Auxiliary, for "Lydia Mary Fay Memorial" Scholarship, St. John's College.....	1 00
<i>Cambridgeport</i> —St. Peter's, through Woman's Auxiliary, for Insurance Dues, Rev. T. S. Tyng.....	54 41
<i>Derham</i> —St. Paul's, of which for the Rev. Mr. Blanchet's work, Japan, \$0; through Woman's Auxiliary, for "Lydia Mary Fay Memorial" Scholarship, St. John's College, \$25....	2 50
<i>Holyoke</i> —St. Paul's S. S., for Jaffa.....	76 52
<i>Lenox</i> —Trinity, through Woman's Auxiliary, for "Lydia Mary Fay Memorial" Scholarship, St. John's College.....	15 00
<i>Longwood</i> —Church of Our Saviour, of which for Africa, \$5.....	15 00
<i>Lynn</i> —St. Stephen's.....	25 00
<i>New Bedford</i> —Grace, through Woman's Auxiliary, for Ladies' Syllogos, Athens.....	11 22
<i>Newburyport</i> —St. Paul's, through Woman's Auxiliary, for "Lydia Mary Fay Memorial" Scholarship, St. John's College.....	10 00
<i>Newton</i> —Grace, through Woman's Auxiliary, for "Grace Church" Scholarship, Bridgman Memorial School.....	11 25
<i>Newton Lower Falls</i> —St. Mary's, through Woman's Auxiliary, for new wards, Wuchang Hospital.....	25 00
<i>Quincy</i> —Christ Church, a few ladies, through Woman's Auxiliary, for "Lydia Mary Fay Memorial" Scholarship, St. John's College....	10 00
<i>Salem</i> —St. Peter's, "A Member," through Woman's Auxiliary, for "Lydia Mary Fay Memorial" Scholarship, St. John's College.....	7 00
<i>Sheffield</i> —Christ Church.....	3 00
<i>Stockbridge</i> —*St. Paul's, Missionary Boxes....	5 00
<i>Taunton</i> —Miss Husband, through A. C. M. Society, for Mexico.....	22 22
"Anonymous," at discretion of Bishop Riley.....	2 00
.....	1 00
.....	1,984 73

MICHIGAN.

<i>Ann Arbor</i> —St. Andrew's.....	37 68
<i>Detroit</i> —St. Paul's, Woman's Auxiliary, of which for Scholarship, Miss Eddy's School, \$40; Jaffa, \$50; Mrs. Jane Stewart, for Orphan	

Asylum, Cape Palmas, at discretion of the Rev. W. A. Fair, \$20.....	151 45	pital, \$30; "H. S. P.," for new wards, Wu- chang Hospital, \$9.....	39 00
Jonesville—Grace.....	3 95	(Harlem)—St. Andrew's S. S. Class No. 3, for Mexico.....	4 50
Tecumseh—St. Peter's.....	8 00	St. Augustine's Chapel (additional).....	13 87
	201 03	St. Bartholomew's, Woman's Missionary Association, "A Member," for Haiti, \$5; Chi- na, \$2.....	7 00
MINNESOTA.		St. Clement's, "A Member".....	6 50
Faribault—St. Mary's Hall, for "Cornelia Whip- ple" Scholarship, Emma Jones School.....	40 00	St. Michael's Guild.....	8 59
The Right Rev. H. B. Whipple, for educa- tion of a child, at discretion of Bishop Penick	25 00	St. Thomas', "A Member," \$10; Woman's Missionary Society, for "St. Thomas" Schol- arship, Mrs. Blanchet's School, \$50.....	60 00
Northfield—J. F. Prior.....	2 00	St. Stephen's, through Woman's Auxiliary, "Ladies," for new wards, Wuchang Hospital, \$25.20; Mrs. F. C. Hale, for Ladies' Syllagos, Athens, \$5.....	31 20
Red Lake—St. John in the Wilderness.....	55	Transfiguration.....	10 00
Red Wing—Christ Church.....	36 35	Mr. Geo. A. Jarvis, for Endowment Fund, St. John's College.....	100 00
Richwood—Station.....	60	"Two Easter Offerings," through Woman's Auxiliary, for new wards, Wuchang Hospital	15 00
St. Paul—Good Shepherd, for Greece, \$2.3; Africa, \$1.67; China, \$10.54; Japan, \$3.77; Mexico, \$1.....	25 81	Mrs. Edwin Parsons, through Woman's Auxiliary, for Bishop Penick's work.....	10 00
	130 31	"C. O. L.".....	10 00
MISSISSIPPI.		"Anonymous," for "Dr. Lawrence Memo- rial" bed, Wuchang Hospital.....	2 00
Oxford—St. Peter's, of which Ladies' Aid So- ciety, \$10.....	22 50	Pelham—Christ Church, Ladies' Missionary So- ciety, for new wards, Wuchang Hospital.....	2 00
Vicksburg—Holy Trinity, for Scholarship, Cape Mount School.....	25 00	Scarsdale—St. James the Less, through Wom- an's Auxiliary, at discretion of Bishop Will- iams.....	13 81
	47 50	Wappinger's Falls—Zion, "Mission Basket De- partment," for St. John's College.....	118 93
MISSOURI.		Miscellaneous—Mrs. Eustophiere, for new wards, Wuchang Hospital.....	5 00
St. Louis—Holy Communion, of which "Mrs. McC," for Mexico, \$2; *S. S., \$41.83.....	45 83		873 30
NEW HAMPSHIRE.		NORTH CAROLINA.	
Plainfield—"E. R. T.," for Africa.....	4 50	Easton Co.—"Mrs. J. and children".....	2 00
NEW JERSEY.		Hillsboro—"St. Matthew's, Missionary Boxes.....	5 10
Freehold—St. Peter's S. S., for St. John's Col- lege, \$11; Mexican Schools, \$11.....	22 00	New Berne—"Christ Church S. S., for Mexico.....	20 00
Little Silver—St. John's Chapel.....	4 45	Oxford—St. Stephen's S. S., at discretion of Bishop Penick.....	1 00
New Brunswick—St. John the Evangelist, 3 Mis- sionary Boxes.....	5 80	Pittsboro—St. Bartholomew's, of which *S. S., for Mexico, \$4.....	7 00
Perth Amboy—St. Peter's.....	40 02	Wilmington—"St. James".....	33 00
Plainfield—Grace, of which S. S. Class, for Japan, \$1.....	11 59		68 19
Red Bank—Trinity.....	6 43	NORTHERN NEW JERSEY.	
Rocky Hill—Trinity.....	7 87	Bergen Point—Calvary, Mrs. Sands, for China..	5 00
Sand Hill—St. Barnabas' Mission.....	1 13	Trinity, Missionary Box 6.039.....	2 47
Svedesboro'—Trinity S. S., of which for Mexico, \$8.....	15 75	Newark—Grace.....	6 29
Trenton—St. Michael's S. S., of which for "W. H. Neilson" Scholarship, Bishop Boone Me- morial School, \$10.....	63 62	Trinity, Missionary League, "A Lady," for "H." Scholarship, Cape Mount.....	13 00
Westfield—Grace S. S.....	3 00		26 76
Woodbridge—Trinity, for Mexico.....	5 00	OHIO.	
	187 66	Cleveland—Good Shepherd.....	5 50
NEW YORK.		St. Paul's, "Mrs. J. H. D.," \$100; through Woman's Auxiliary, for a bed in Wuchang Hospital, \$30; Foreign Missionaries' Fund, \$3.85.....	133 85
Fishkill—Mrs. E. L. Nottbeck, for publications.	25	Trinity, Woman's Guild, for a bed in Wu- chang Hospital, \$30; for bed and bedding, \$20.....	50 00
Harrison Station—"S. S.".....	1 19	Mrs. Bedell, through Woman's Auxiliary, for the Rev. Mr. Yen's salary.....	18 50
Mamaroneck—"St. Thomas' S. S.".....	5 12	Gambier—Church of the Holy Spirit, at discre- tion of Bishop Penick, \$72; through Wom- an's Auxiliary, for the Rev. Mr. Yen's salary, \$18.50.....	90 50
Mattawean—St. Luke's, Mrs. Van Rensselaer's Bible Class, through Woman's Auxiliary, for new wards, Wuchang Hospital.....	5 25	Lima—Christ Church.....	6 78
Monroe—Grace, "A Member," for Insurance	6 00	Norwalk—St. Paul's, for St. John's College, \$20.98; Benedict Legacy, \$73.24; *S. S., for Africa, \$10.....	104 22
Dues of the Rev. Mr. Quinby.....	7 00	Sandusky—Grace, Missionary Society, through Woman's Auxiliary, for new wards, Wuchang Hospital.....	25 00
New York—Calvary, Woman's Foreign Mission- ary Association, for "Calvary Church" Day School, Shanghai.....	47 09		434 35
Calvary Free Chapel, Woman's Missionary Association.....	25 00	PENNSYLVANIA.	
*Epiphany S. S., for Jaffa.....	35 00	Coatesville—Trinity.....	34 00
Grace, Woman's Foreign Missionary Asso- ciation, for Dr. Laning's Dispensary, \$25; new wards, Wuchang Hospital, \$10.....	50 00	Doylestown—St. Paul's.....	15 18
Grace Chapel S. S., for Japan.....	106 63	Media—Christ Church.....	16 05
Holy Apostles', Miss Katie Colwell, \$2; Woman's Missionary Association, for Miss Nelson's salary, \$29.66; new wards, Wuchang Hospital, \$25; through Woman's Missionary Association, "A Friend," for "Woman's Aux- iliary" Scholarship, St. John's College, \$50..	50 00	Philadelphie—Calvary Monumental, through Committee on Work for Foreign Mission- aries, of which for "Bishop Stevens" Schol- arship, St. John's College, \$10.....	40 00
Holy Trinity, Woman's Missionary Asso- ciation, for "Lydia Mary Fay" Scholarship, Jane Bohlen Memorial School.....	77 34		
(Harlem)—Holy Trinity, Woman's Mission- ary Association, for Miss Nelson's salary, \$0; S. S., for Jaffa, \$12.34; Miss J. Baldwin's, Miss M. Baldwin's, and Miss Garrett's S. S. Classes, for "Randolph H. McKim" Schol- arship, Cape Mount, \$23.....			
Incarnation, through Woman's Auxiliary, for "Arthur Brooks" bed, Wuchang Hos-			

Covenant, through Committee on Work for Foreign Missionaries, for Foreign Missionaries' Fund.....	4 00	\$10; new Missionary to China, \$5.33; Africa, \$1; Mexico, \$1.....	17 33
(Kensington)—Emmanuel.....	20 00	Worthington—St. John's, through Woman's Auxiliary.....	3 19
Holy Comforter Memorial.....	42 50	Zanesville—St. James' S. S.....	34 80
Holy Trinity, through Committee on Work for Foreign Missionaries, for "Bishop Stevens" Scholarship, St. John's College, \$1.63; Miss Abbott's support, \$3.62.....	7 25	TEXAS.	307 47
St. Clement's, through Committee on Work for Foreign Missionaries, for Foreign Missionaries' Fund.....	2 00	"A Friend," through Woman's Auxiliary, for "Dudley Tyng" Scholarship, Duane Hall...	40 00
Mediator, of which S. S., through A. C. M. Society, for Jaffa, \$5.....	106 00	VERMONT.	
(Kingsessing)—St. James' for Mexico.....	10 00	Bellevue Falls—*Immanuel Parish School, Missionary Box, for Jane Bohlen Memorial School.....	9 30
St. Luke's, of which for Bishop Schereschewsky's work, 25 cts.; through Committee on Work for Foreign Missionaries, for "Bishop Stevens" Scholarship, St. John's College, \$10.....	15 25	Bennington—*St. Peter's.....	29 00
(Frankford)—St. Mark's, of which for "St. Mark's" Scholarship, Bridgman Memorial School, \$50; Mexico, \$23.61.....	700 84	St. Johnsbury—St. Andrew's, of which *S. S., \$3	5 00
(Germanstown)—St. Peter's, Mine, Clement's School, for "Eleanore Clement" Scholarship, Emma Jones School.....	20 00	Woodstock—St. James'.....	10 00
Zion S. S. for Mexico.....	25 00		53 30
Episcopal Hospital, through Committee on Work for Foreign Missionaries, for "St. John's" Scholarship, St. John's College.....	10 15	VIRGINIA.	
Miscellaneous—Through Miss Mary Lewis, for "St. Luke's" Scholarship, Duane Hall.....	40 00	Accomac Co.—Missionary Box 8,809.....	2 24
Harold Goodwin, for Mexico.....	25 00	Albemarle Co.—Fredericksville Parish, Christ Church, for Mexico.....	25 00
J. R. Wood, for Jaffa.....	25 00	St. Ann's Parish, Christ Church, of which Missionary Box, \$1.....	4 50
Missionary Box 5,537.....	1 00	Howardsville.....	66
Through Woman's Auxiliary, for Publications.....	50	"Anonymous," for Jaffa.....	78 00
Phoenixville—St. Peter's.....	38 67	Alexandria Co.—Fairfax Parish, *St. Paul's S. S., for Africa.....	44 43
Missionary Box 2,418.....	2 50	Amherst Co.—Lexington Parish, Ascension S. S., for Japan.....	5 82
Radnor—St. David's, of which S. S., \$7.25.....	24 02	Lexington Parish, St. Mark's, for Mexico..	2 88
	1,224 81	Augusta Co.—Augusta Parish, Trinity S. S., for Scholarship, Emma Jones School.....	10 00
PITTSBURGH.		Brunswick Co.—St. Andrew's Parish, St. Andrew's.....	17 00
Pittsburgh—Trinity, "A Member," for Miss Roberts' support.....	485 00	Charlotte Co.—Cornwell Parish, Christ and Grace Churches, for Scholarship at Cape Mount, of which Mission Mite Society, \$3.0; Miss Baldwin's S. S. Class, \$1.07.....	18 44
Titusville—St. James' Memorial, of which S. S., \$7.62.....	17 00	Clark Co.—Cunningham Chapel Parish, Christ Church, of which for Mexico, \$5; Page Brook School, for Jaffa, \$10.....	43 41
Uniontown—St. Peter's.....	43 50	Waverly, through Woman's Auxiliary, for new wards, Wuchang Hospital.....	2 00
	545 50	Culpeper Co.—"X. Y.".....	6 00
RHODE ISLAND.		Dinwiddie Co.—"Try Company," at discretion of Bishop Penick.....	81
Pawtucket—St. Paul's S. S., Infant Class.....	21 61	Fairfax Co.—St. Timothy's S. S.....	3 00
Providence—All Saints', for Miss Eddy's salary, \$5; Cape Palmas, \$1.....	6 00	Fauquier Co.—Hamilton Parish, *St. James' S. S.....	15 00
Grace, of which Woman's Auxiliary, for Miss Eddy's salary, \$51.....	154 00	Frederick Co.—Frederick Parish, Christ Church S. S.....	10 00
St. John's, Woman's Auxiliary, for Miss Eddy's salary.....	75 00	*Mrs. J. C. Wheat.....	5 00
St. Stephen's, Woman's Auxiliary, for Miss Eddy's salary.....	6 00	Gonchland Co.—St. James', Northam Parish....	5 00
Westerly—Christ Church, for Jaffa, Mrs. E. R. Brown, \$25; S. S., \$50.....	75 00	Hanover Co.—St. Paul's Parish, Immanuel, through A. C. M. Society, for Mexico.....	5 55
Wickford—*St. Paul's.....	24 20	Ashland Parish, St. James', the Rev. James Grammer, \$10; S. S., for Jaffa, \$7.07.....	17 07
	361 81	St. Paul's Parish, St. Paul's, through A. C. M. Society, for Mexico.....	5 00
SOUTH CAROLINA.		Henrico Co.—Henrico Parish, St. James', of which S. S., at discretion of Bishop Penick, \$39.69; at discretion of Bishop Williams, \$14.69.....	89 38
Aiken—St. Thaddeus', "A Lady," for China...	5 00	Henrico Parish, St. John's, for "Wright Weddell Memorial" Scholarship, Cape Mount	25 00
Charleston—Holy Communion.....	2 00	Henrico Parish, St. Mark's, Young Men's Missionary Society.....	6 00
Cheraw—*St. David's S. S.....	11 40	Isle of Wight Co.—Newport Parish, Christ Church.....	9 00
Clarendon—St. Mark's.....	5 00	King George Co.—Hanover Parish.....	4 50
Union—Nativity.....	2 75	Loudoun Co.—St. Paul's.....	3 52
Washington—Incarnation, of which for Haiti, \$5	37 52	Norfolk Co.—Portsmouth Parish, Trinity S. S., for Jaffa.....	5 00
Yorkville—Good Shepherd.....	5 00	Richmond Co.—Lunenburg Parish, St. John's, for "Bishop Johns" Scholarship, Baird Hall, to apply on 1-79, \$23; *S. S., \$1.30.....	24 30
	68 67	Rockbridge Co.—Latimer Parish, Grace S. S., of which for "Robert Nelson" Scholarship, Baird Hall, \$40.....	56 50
SOUTHERN OHIO.		Southampton Co.—Church of Our Saviour.....	7 00
Chillicothe—St. Paul's, through Woman's Auxiliary, for Bishop Penick's work.....	16 00	Spotsylvania Co.—St. George's Parish, Trinity, for Mexico.....	1 00
Cincinnati (Avondale)—Grace Church and S. S....	50 00	Miscellaneous.—Rappahannock Valley Convocation, for support of the Rev. Curtis Grubb, Jr., \$250; "Bishop Payne" Scholarship, Hoffman Institute, \$20.....	270 00
Circleville—St. Philip's S. S., through Woman's Auxiliary, for Bishop Penick's work.....	23 79		829 01
Columbus—St. Paul's, through Woman's Auxiliary, for new Missionary to China.....	10 00		
Trinity, of which for Africa, \$10; Mexico, \$3; *S. S., for China, \$16.71; Japan, \$15.70; Mexico, \$16.70.....	131 33		
Pomeroy—Grace.....	21 00		
Portsmouth—All Saints', through Woman's Auxiliary, for new wards, Wuchang Hospital,			

WESTERN MICHIGAN.		MONTANA MISSION.	
<i>Hastings</i> —2 Missionary Boxes.....	1 72	<i>Salt Lake City</i> —St. Mark's, "A Member".....	5 00
<i>Kalamazoo</i> —St. John's.....	3 00	* <i>St. Paul's</i>	3 65
<i>Ludington</i> —Grace.....	2 00	NORTHERN TEXAS.	
<i>Three Rivers</i> —Trinity.....	1 25	<i>Cleburne</i> —Holy Comforter.....	8 65
<i>Union City</i> —Grace.....	75	<i>Comanche</i> —*Mr. and Mrs. W. L. Sartwell.....	3 00
	8 72		13 00
WESTERN NEW YORK.		LEGACIES.	
<i>Geneva</i> —Trinity, for St. John's College, \$50;		<i>Conn., Hartford</i> —Estate of Chester Adams.....	3,750 00
<i>Mexico</i> , \$5; "A Member," for Africa, \$2.....	57 00	<i>Va., Alexandria</i> —Estate of Mary E. Mandeville, 1,279 54	
<i>Niagara Falls</i> —3 Missionary Boxes.....	6 16	MISCELLANEOUS.	
<i>Ransomville</i> —"F. E. P.".....	10 00		5,029 54
	73 16	<i>Mexican League</i> , of which for Scholarships in	
WEST VIRGINIA.		<i>Mrs. Hooker's Orphanage</i> , \$31; <i>Miss Grut's</i>	
<i>Berkeley Co.</i> —Norborne Parish, Trinity.....	25 00	<i>salary</i> , \$12; <i>Mr. Mota's salary</i> , \$20.....	2,000 00
<i>Jefferson Co.</i> —St. Andrew's Parish, Trinity, of	35 22	" <i>A Little Christian Soldier</i> ," for <i>Duane Hall</i> ...	1 25
which for <i>Mexico</i> , \$21.47.....		<i>Forty-seven per cent.</i> of amount received for	
<i>St. Andrew's Parish</i> , <i>Zion</i> , for "H. M.		<i>General Missions</i> (for details see page 187)...	826 36
<i>Parker</i> " Scholarship, <i>Bishop Boone Memorial</i>			2,827 61
<i>School</i> , to April 1st, 1880, \$23.75; <i>Missionary</i>			
<i>Boxes</i> , \$3.50.....	32 25	<i>Receipts for the month</i>	\$18,431 37
<i>Kanawha Co.</i> —St. John's Parish, <i>St. John's</i> ...	5 00	<i>Amount previously acknowledged</i>	87,869 37
<i>Wood Co.</i> —Trinity Parish, <i>Trinity S. S.</i>	7 66		
	105 13	<i>Total receipts since Sept. 1st, 1879</i>	\$106,300 74
OREGON AND WASHINGTON MISSION.		ANALYSIS OF RECEIPTS.	
<i>New Tacoma</i> —St. Luke's.....	6 60	<i>For Specials</i> (of which applying on appropri-	
<i>Port Townsend</i> —St. Paul's.....	7 75	<i>ation</i> , \$1,098).....	\$13,048 78
<i>Vancouver</i> —St. Luke's.....	7 00	<i>Work of the Committee for Foreign Missions</i>	
	21 35	(of which from <i>Legacies</i> , \$3,333.43).....	93,251 96
DAKOTA MISSION.		<i>Total</i>	\$106,300 74
<i>Fargo</i> —*Gethsemane S. S., <i>Missionary Box</i>	2 00		

ACKNOWLEDGMENTS OF THE MEXICAN LEAGUE.

The Treasurer of the "LEAGUE IN AID OF THE MEXICAN BRANCH OF THE CHURCH," Miss M. A. STEWART BROWN, acknowledges the receipt of the following sums from April 1 to May 1, 1880.

ALABAMA.		St. George's, Easter collection.....	
<i>Whistler</i> —W. T. Sawyer, M. D.....	\$20 00	<i>St. Thomas's</i> , Mrs. M. E. Greene.....	5 00
ALBANY.		" <i>A Friend</i> ".....	5 00
<i>Albany</i> —St. Peter's. <i>Miss Millington</i> , \$5; <i>Miss</i>		<i>Mr. Geo. Taylor</i>	5 00
<i>Pierson's Bible Class</i> , \$10.....	15 00	<i>Miss A. B. Halsted</i> , for <i>Mr. Mota</i>	20 00
<i>Baldon Spa</i> —"J. E. H.".....	5 00	<i>Through Mexican Mission Helpers</i> , <i>Miss</i>	
<i>Cherry Valley</i> —Grace.....	10 00	<i>Annie Gautier</i>	5 00
	30 00	<i>Yonkers</i> —St. Paul's.....	10 00
CENTRAL PENNSYLVANIA.			1,006 00
<i>York</i> —St. John's.....	25 00	NORTH CAROLINA.	
FLORIDA.		<i>Raleigh</i> —Mrs. M. A. Lyman.....	20 00
<i>St. Augustine</i> —Miss E. Vernon Clark.....	18 00	OHIO.	
LOUISIANA.		<i>Cleveland</i> —St. Mark's, for <i>Scholarship</i>	5 00
<i>New Orleans</i> —Branch League, of which for		<i>Church of the Good Shepherd</i> , <i>Bible Class-</i>	
" <i>Bishop Wilmer</i> " Scholarship, \$30; for gen- eral work, \$70.....	100 00	<i>es</i>	3 00
MARYLAND.		<i>Van Wert</i> —Matthias Mission, for <i>Scholarship</i> ...	1 00
<i>Baltimore</i> —Guild of the Golden Cross, for two		PENNSYLVANIA.	
<i>Scholarships</i>	120 00	<i>Philadelphia</i> —Mrs. C. H. Borrie, for <i>Envoy</i>	1 00
MASSACHUSETTS.		<i>Scranton, Green Ridge</i> —S. S., <i>Church of the</i>	
<i>Boston</i> —Mrs. Annie L. Bigelow.....	10 00	<i>Good Shepherd</i>	7 35
<i>Chelsea</i> —Mrs. W. P. Montague, for <i>Envoy</i>	75	VIRGINIA.	
NEW JERSEY.		<i>Fairfax Co.</i> —Students of Theological Seminary,	8 35
<i>Elizabeth</i> —Through Mrs. Bowne, "A Friend,"	10 75	on account of "Mary B. Rhett" Scholarship.....	40 00
45 cts.; Mrs. Wm. Thomas, 75 cts.; <i>St. Peter's</i> ,		<i>Goochland</i> —Mrs. S. E. Heath.....	5 00
<i>Freehold</i> , \$5.43.....	6 63	WESTERN NEW YORK.	
<i>Perth Amboy</i> —St. Peter's, "A Member," through		<i>Geneva</i> —Trinity S. S. Classes.....	45 00
<i>J. M. Brown, Treasurer</i>	10 00	<i>Rochester</i> —St. Luke's, of which <i>Woman's Mis-</i>	
NEW YORK.		<i>sionary Society</i> , \$61.50.....	140 89
<i>New York</i> —Ascension, a subscription.....	16 63	<i>St. Paul's</i>	11 74
<i>Calvary</i> , through <i>Woman's Foreign Mis-</i>	2 00	WEST VIRGINIA.	
<i>sionary Association</i> , subscriptions, \$35.4; <i>Mrs.</i>		<i>Charlestown, Jefferson Co.</i> —Quarterly gatherings,	156 09
<i>M. O. Roberts'</i> subscription, \$50; <i>Mrs. Bar-</i>		\$5.00; <i>Ladies' Scholarship</i> , \$15; "In Memo-	
<i>ker</i> , donation, \$10.....	504 00	<i>riam E. W. T.</i> ," for <i>Orphanage</i> , \$5.....	25 60
<i>Grace</i> , <i>Mrs. Marston T. Taylor</i> , \$2; <i>Miss</i>		CANADA.	
<i>Mary Harvey</i> , \$3.....	5 00	<i>Montreal</i> —A Member of <i>Christ Church Cath-</i>	
<i>Holy Communion</i> , <i>Mrs. I. Abbott</i> , \$2; <i>Miss</i>		<i>edral Missionary Association</i>	5 00
<i>C. Rainey</i> , \$10; <i>Mrs. W. V. Porter</i> , \$2; <i>Mrs.</i>		* <i>Receipts for the month</i>	\$1,615 42
<i>Coursen</i> , \$2; <i>Mrs. W. E. Chisolm</i> , \$20; <i>Mrs.</i>			
<i>Lewis West</i> , \$2; <i>Cash</i> , \$5; <i>Mrs. Aldrich</i> , \$2....	45 00		

* No part of the above sum is to be added to the gross receipts of the Foreign Committee acknowledged in this number, as all amounts received by them from the "League" are included in such receipts.

WOMAN'S WORK.

Communications relating to this Department should be addressed,

MISS JULIA C. EMERY, *Secretary Woman's Auxiliary,*

21 Bible House, New York City.

LETTER FROM MRS. SCHERESCHEWSKY.

WE print in this number of *THE SPIRIT OF MISSIONS* the letter received from Mrs. Schereschewsky, in which she writes of the death of Mrs. Sayres. We who have had the pleasure of meeting her know something of what our Mission suffers in her loss—taken so soon from the work to which she had given her heart as she has given her life. To us to whom time is yet allowed remain the duty and the privilege of perpetuating her good and holy deeds, by sustaining year by year those schools first started in connection with herself, and by aiding in every way in our power the Mission station so often sorely tried, and now so sadly tried again. In no other way can we so truly show our sympathy for the living, our love and reverence for the dead, and our submission and trust in Him to Whom workers and work alike belong, and Who bringeth down and raiseth up according to His own good pleasure.

ST. JOHN'S COLLEGE, SHANGHAI,

March 19th, 1880.

MY DEAR MISS EMERY: This mail will bring you the sad tidings of the death of Mrs. Sayres, who, after much suffering, went

to her rest on the 1st of the present month. I cannot say that we were unprepared for these tidings. My husband, having just returned from Wuchang, had told me that he feared Mrs. Sayres' state of health was such that her ultimate recovery was doubtful, but none of us thought the end was so near. We are expecting Mr. Hoyt here to-morrow, and hope to hear from him more particulars than we yet have had.

It must be a great comfort for Mr. Sayres to have Mrs. Sayres' mother with him at this time, as the little motherless boy, we feel, will be duly cared for, and tended with only less than a mother's care.

The Emily Williams School has been under my charge from the time of Mr. and Mrs. Sayres' leaving for Wuchang. Mrs. Bates has the care of the school supported by the ladies of Calvary Church, and I think will write you by this mail. Will you do me the favor to inform officially the ladies of Calvary Church and the supporters of the Emily Williams School, through the heads of their respective societies, of the loss we have sustained in the removal by death of Mrs. Sayres? . . .

LETTER FROM MISS NELSON.

SHANGHAI, CHINA, April 5th, 1880.

MY DEAR MISS EMERY: The school examinations came off on the fifth of February, and there were present some of the leading gentlemen of Shanghai, among whom I will specially mention the Very Rev. C. H. Butcher, D.D., Dean of the English Cathedral; and the Hon. J. H. Ferguson, the Minister from the Netherlands to China. After the singing of a hymn in Chinese and a prayer, the ex-

aminations commenced, and all present spoke of how well the scholars acquitted themselves both in English and Chinese.

The examinations lasted for three hours, with a short interval, during which another hymn was sung, the matron playing the organ, which was bought for the school by contributions from some of my personal friends in the community. At the close I distributed the prizes to each class. The prizes were in

the form of Chinese cash. The first class received four hundred cash, equal to forty cents; the second class, three hundred cash, equal to thirty cents; the third class, two hundred cash, equal to twenty cents; and the fourth class, one hundred cash, equal to ten cents. The matron, teacher and cook also received some little token of reward.

Various persons present then made short addresses, and after the benediction we separated, the girls going home to spend their China New Year's holidays, which lasted till the first of March.

I append here a list of the names of all the girls in school, according to their classes, with the age of each.

First Class.

Annil, 15 yrs.	Keung Sinr, 13 yrs.
A-Mae, 12 yrs.	Paw Voong, 17 yrs.

Second Class.

Kau Nie Paw, 14 yrs.	Zee Nie Paw, 14 yrs.
Lee Tsung, 16 yrs.	Sing Paw, 16 yrs.
Kian Teu, 12 yrs.	Tsae Ngoo, 10 yrs.
A-Paw, 10 yrs.	Tsaw Dee, 13 yrs.
Tsae Yung, 9 yrs.	Siaw Paw Tsung,
Sau Non, 13 yrs.	13 yrs.

Third Class.

Pa Mae, 9 yrs.	A-Nie, 9 yrs.
A-Tsok, 10 yrs.	San Sau, 10 yrs.
Zung Paw, 10 yrs.	

Fourth Class.

Keung Vung, 10 yrs.	Soo Lee, 7 yrs.
Neok Sung, 10 yrs.	Siaw Mae, 6 yrs.
Soo Tsung, 8 yrs.	Neung Siur, 11 yrs.
Sih Doo, 11 yrs.	

Beside these there is a girl whose name is Foo-Nae, who has quite a history. She is the adopted daughter of Pastor Wong's brother, and was betrothed in childhood to the adopted son of the same man. The adopted son was among the number of Chinese boys who were sent by the Government to America to be educated. Not doing well there, he came back to his Chinese friends, and a year ago last fall these two were married, both being bitterly opposed to it, each disliking the other, until dislike almost amounted to hatred.

They were very unhappy together, and he treated her so badly that at last she applied to my father and mother to be taken into the school. At first they demurred, being afraid to introduce such a strange element among the girls; but finally they consented, and here she

has been for a year, in every way proving herself worthy of the confidence we placed in her. She receives daily instruction from the matron, it not being considered the proper thing for a married woman to be taught by a man. My object is to train her to be a Bible-reader, and I have begun to go out with her now, once a week, into the country round about, visiting the women in their homes, taking with us the larger girls to assist in reading and explaining to those who wish to hear.

Do you remember the little one of whom I wrote you in my last letter? She was brought to the school about a month ago, and is, of course, the youngest scholar. The night she arrived she was introduced at once to a bathtub, and every child in the school had a hand in the washing of her. The next day new clothes were made for her, and I think she would be in a fair way of being spoiled, only she will so soon be out of babyhood, and have to take her place among the other children, that she will be none the worse for a little petting now. She calls me "Mamma," and evidently realizes the fact that I am the person in authority. I have put her upon the Trinity Church Sunday-school Scholarship of Staunton, Virginia, my mother's native place. The scholarship is named for my mother, and the baby was baptized three weeks ago, at the time of English Service, and given the name of Rose Keung Ling. The Chinese name means Golden Spirit. She is an affectionate, warm-hearted little thing, and I trust she may grow up an earnest Christian woman.

This winter, hearing of, and seeing with my own eyes, so much suffering among the Chinese poor, I started out begging, going myself into nearly all the large banks, stores, and private offices in Shanghai, and at the end of a week had collected over a thousand dollars. With this sum I was able to open a rice-kitchen, similar to our soup-kitchens at home; and during the space of forty-three days I dispensed 49,632 bowls of rice to the poor around, and in various ways relieved much of the suffering about us.

My school-girls knew of this, and after the examination was over the larger ones, with the matron, returned to me their reward money, saying they wished it to go to my poor fund. I told this story to the Hon. Mr. Ferguson, of whom I have spoken, and he was so touched by this act of self-denial that he said they should not go unrewarded, and sent me a very nice little sum to be laid out in a Christ-

mas-tree. The entertainment was unavoidably delayed, as for a week or ten days I was an exile from home, nursing a poor English child who was ill with small-pox, and whose mother could not afford to employ a nurse; but when it did come off, the girls were delighted with all that they received, and thoroughly appreciated Mr. Ferguson's kind thoughtfulness.

This will show you that there are some among the foreigners here who help the Missionaries in holding up CHRIST's standard before those who are just emerging from the darkness which enveloped them into the glorious light of the Gospel.

I enclose a note from Dean Butcher about the school examinations, thinking it may interest you and others.

LETTER FROM DEAN BUTCHER.

THE DEANERY, Feb. 6th.

MY DEAR MISS NELSON: I was sorry to leave your school last afternoon before the examination was ended, but I was anxious to

see a poor patient in hospital, whom, however, I found you had visited and treated with your usual kindness. The examination of the Emma Jones School proved that the pupils are well and thoroughly grounded in the subjects that are taught, and I think you must have been encouraged in the good work to which you have devoted your life by the harvest of result which has already been vouchsafed to bless your labors. I am convinced, the more I see of the Chinese, that the soil is not the rocky and barren land we are apt—too apt—to imagine. There will be abundant fruit at no distant date to crown the long years of Missionary effort. The native education, with its sedulous training of the memory, is no bad training for the lessons of Holy Scripture. The more texts, psalms, and words of the inspired volume that are sown in the school-room the better.

With every good wish and a hearty God-speed on the undertaking,

Believe me, yours sincerely,

C. H. BUTCHER.

LETTER FROM MISS PITMAN.

TOKIO, April 16th, 1880.

MY DEAR MISS EMERY: . . . The wandering state in which our Mission has been is exhaustive to patience and energy. We have been without any fixed place of residence, for more than a few months at a time, ever since I have known it. I have had very pleasant quarters each time, and I might find this frequent change of place rather enjoyable than otherwise if I were here for my own pleasure alone. I hope the next move will settle us (till the next big fire or earthquake, at any rate!), as the Bishop is on the eve of building for the Mission.

You ask me to tell you about everything: where to begin, is the question. As for that wedding you reproach me for not describing, it took place so long ago that you must let me pass it by, only saying that the bride is now a happy, smiling wife, giving general satisfaction in this relation to those most nearly concerned, but especially to her mother-in-law, an even more important personage in a Japanese household than in those of other countries. I will try to interest you with something of fresher date.

This will be to tell you of our Lenten and Easter Services, that are but just passed. During Lent we had no extra Japanese Ser-

vices, except in Holy Week every morning in Mr. Blanchet's parlor; but we had an English Service on Wednesday and Sunday evening (we always have one on Sunday evening), and also every evening during Holy Week, in the same place. Mr. and Mrs. McKim arrived in time, and stayed long enough with us to participate in most of these Services. They went to Osaka last week. Surely the next comers will be for Tokio!

Easter Day Bishop Williams baptized seven and Mr. Blanchet eleven persons. Of the former, three are members of a class of women and girls that I teach Sunday afternoons at the Bishop's chapel; and of the latter, several are pupils of our Girls' School.

In the evening Mr. Blanchet baptized his second little girl at the English Legation church—or chapel, perhaps I should say, although it is several miles distant from the other buildings of the Legation. In fact, except that the Legation Services are held there, a Missionary of the Society for the Propagation of the Gospel Mission officiating as chaplain, it really has small pretence of belonging to it, but was more specially built for the Japanese. It is a very pretty little chapel, completed and consecrated last June. It was not convenient to take the baby to either of the

chapels of our Mission, because, by our last move, we now live at some distance from them; and so, instead of having her baptized in a private house, at our usual parlor Service, we took her, by invitation of course, to the English church.

I must tell you of an exceedingly interesting pupil I have had for more than a month. Of course all my pupils are interesting, but this one I find more especially so, because her age, rank, knowledge of the English language, etc., are such as render her really companionable.

She is the daughter of the governor of one of the southern provinces, and is going to Europe as a kind of lady-in-waiting to the wife of the Japanese Ambassador to the Netherlands. She expects to start the last of this month, or the first of next, and to be away about three years.

She came to us professedly to learn foreign manners and customs, but she has from the first been a diligent student of other things besides, Christianity especially. She knew something of it before she came, and asked for further instruction. Of course, this has been given her most gladly, and having applied recently for Baptism, after careful preparation and satisfactory examination, Mr. Blanchet is going to baptize her, with her mother's consent, next Sunday. In most cases and under ordinary circumstances this would seem rather hurried, but in this case, all things earnestly and prayerfully considered—the near departure of the young girl, the instinctive confidence in the sincerity and earnestness of her purpose with which she inspires one, etc., etc.—it appears but the right and proper thing to do.

Her name is O Fude Watanabe. She is very bright, clever, and intelligent, and, at the same time, so childlike, modest, and unpretending, I have found it easy to grow very much attached to her, and I shall miss her sadly when she leaves me. Through her we have become acquainted with some Japanese of the higher class of society, and it is certainly very pleasant to have to do with people in some degree approaching social equality, after having been confined almost entirely to those of the lowest stratum, as heretofore.

I send you a photograph of myself and my scholars. The school is not so large as it was a year ago, or even early in the fall, but moving and other annoying causes have occasioned the loss of a good many of the scholars to us. But since the Committee have kindly

granted the request for an appropriation for a girls' school, and there is a prospect of becoming stationary, I look forward with high hopes to writing future letters filled with glowing accounts of its flourishing condition. Three scholarships have been given me by friends out here.

I suppose you will expect me to say something about my progress in the study of the language, but, honestly, the more I study the less I seem to know of it, although I use it after a fashion. Since the summer I have been teaching in it regularly, but not with much ease or fluency. However, my class of women and girls has encouraged me by a regular and increasing attendance, so I persevere, hoping they understand something—if it is only a little here and there—and that I will be able to teach them better by and by.

This is the class I spoke of teaching at the Bishop's chapel on Sunday afternoons. It was begun by Mrs. Blanchet, but she had to give it up on account of increasing household cares, and I came in as her substitute. This part of my work is most attractive and interesting, because it seems direct, genuine Missionary work.

I would like to give you some of the amusing and sometimes touching little incidents I meet with in my teaching, visiting, or in whatever other way I try to get near this people, who, notwithstanding their childlike simplicity and great politeness, contrive to shut us out almost entirely from their real, inner life, so that we sometimes despair of ever really knowing them; but I have not time before this mail closes to add much more to this already lengthy letter.

I must say a word, however, about this dear old picturesque city of Tokio. I wish you could see how pretty it is in its spring attire. The cherry-blossom season is now nearly over. You know the blossom is everything, the fruit nothing; but the pleasure derived from the former quite makes up for the loss of the latter, I think. The principal park of the city, and an avenue about two and a half miles long near by it, are at this season each year transformed into fairyland by them, and crowds of people visit them daily while the blossoms last.

Mr. and Mrs. Blanchet join me in kindest remembrances to yourself and all at the Mission Rooms. Please remember me kindly and affectionately to all the dear ladies of the Auxiliary, and believe me

Affectionately and sincerely yours.